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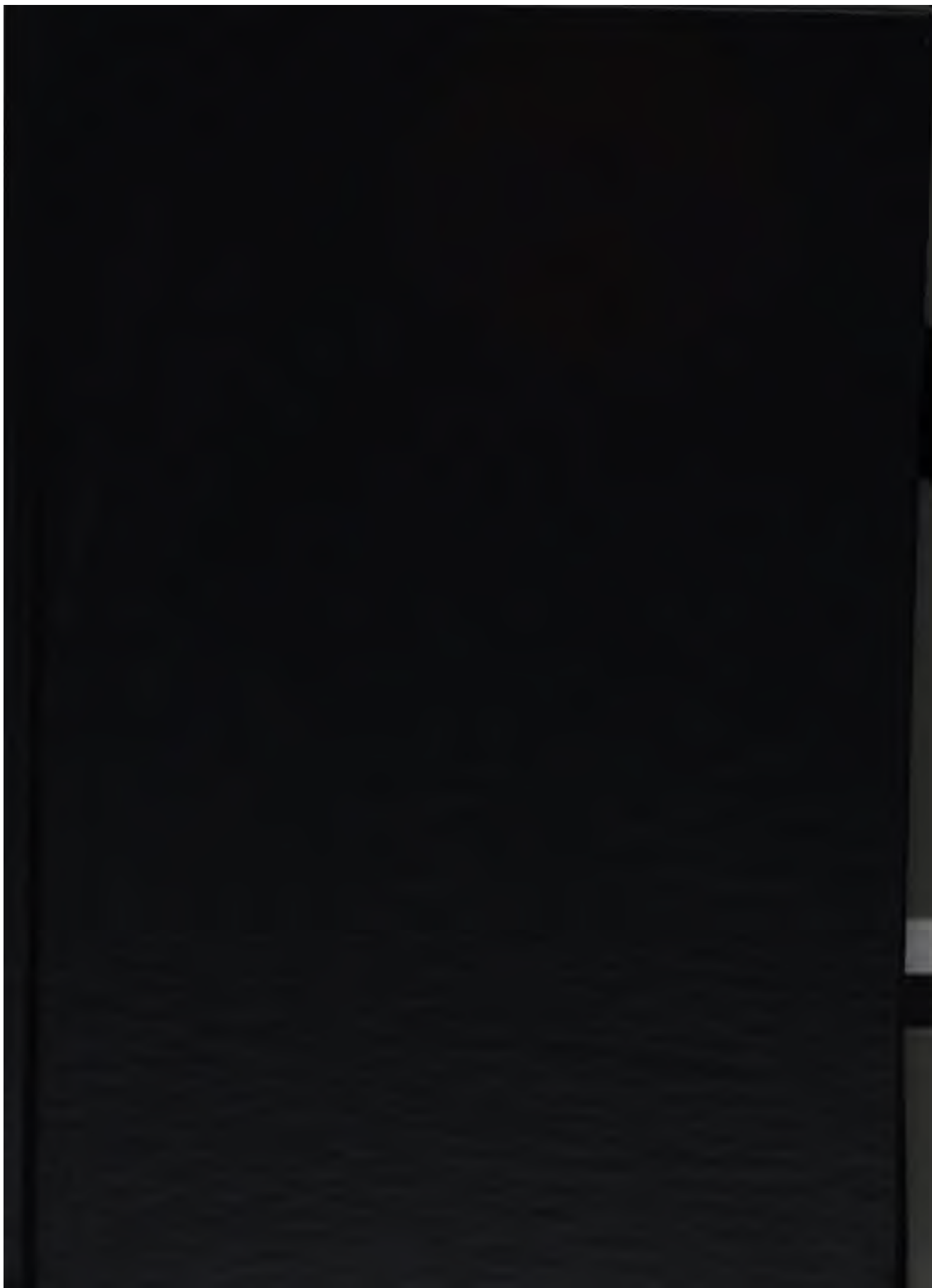
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MAHA-NATAKA,

DRAMATIC HISTORY

OF •

KING RAMA,

BY

HANUMAT:

TRANSLATED INTO ENGLISH,

FROM THE

ORIGINAL SANSKRITA,

BY

MAHA-RAJA KALI-KRISHNA BAHADUR,

C. M. R. A. S., &c. &c.

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TO
HER MOST GRACIOUS MAJESTY
VICTORIA,
QUEEN OF THE UNITED KINGDOM
OF
GREAT BRITAIN AND IRELAND,
&c. &c. &c. &c.
THIS TRANSLATION
OF A CELEBRATED DRAMATIC POEM OF THE HINDOOS,
THE
MAHA-NATAKA,
IS
(BY PERMISSION)
HUMBLY DEDICATED
BY
HER MAJESTY'S MOST DUTIFUL SUBJECT AND MOST DEVOTED SERVANT,
KALI-KRISHNA.

P R E F A C E.

Of the invention and antiquity of the “**MAHA-NĀTAKA**,” the late Sir William Jones says in his preface to the “*Sakuntalā-Nātaka*,” that “the first *Sanskrit* verse ever heard by mortals was pronounced in a burst of resentment by the great **VĀLMĪK**, who flourished in the *silver* age of the world, and was author of an epic poem on the wars of his cotemporary, **RĀMA**, a king of *Ayodhyā*; so that no drama in verse could have been represented before his time, and the *Indians* have a wild story, that the first regular play, on the same subject with *Rāmāyana*, was composed by **HANŪMUT** or **PĀVAN**, who commanded an army of Satyrs or Mountaineers in *Rāma*’s expedition against *Lankā*: they add, that he engraved it on a smooth rock, which, being dissatisfied with his composition, he hurled into the sea; and that, many years after, a learned prince ordered expert divers to take impressions of the poem on wax, by which means the drama was in great measure restored. By whomsoever or in whatever age this species of entertainment was invented, it is very certain, that it was carried to great perfection in its kind, when **VICRAMĀDITYA**, who reigned in the first century before **CHRIST**, gave encouragement to poets, philologists, and mathematicians.”

According to the “*Adbhuta-Rāmāyana*,” the history of king **RĀMA** contains *a hundred millions* of *slokas* or stanzas, which had been predicted by the great Hindu sage **VĀLMĪK** *sixty thousand years*

before RĀMA came into existence, and which used constantly to be read to BRAHMA, when surrounded by sapient and devout beings. From among the whole number of stanzas *twenty five thousand*, in *seven* cantos, are known to mortals on earth.

This *play*, the “MAHA-NĀTAKA,” is highly approved of for its composition, and very popular among Pandits or learned men, and generally read by such pupils of theirs as are advanced in learning. It is written with such conciseness, that it comprises, in NINE ACTS, the principal subjects of the voluminous *Rāmāyana*, and includes descriptions of the supernatural actions of RĀMA, whom the Hindus acknowledge to have been the incarnate VISHNU, and of HANÚMĀNA, the progeny of the wind, besides numerous allusions to other parts of Hindu mythology.

I have my Pandit's authority, though he states it as a tradition, for saying, that KĀLIDĀSA, the brightest gem in the court of VIKRAMĀDITYA, has given lustre to this work, and displayed his genius, by changing some words or adding some *slokas*, with a view to render it a perfect drama. He adds, that when VIKRAMĀDITYA had gone by desire of MIHIR, a well-known astronomer, to the shores of the ocean in company of his nine courtiers, and there pitched his tent, HANUMANA coming to the knowledge of KĀLIDĀSA's enterprise, hid himself behind a cloud, and caused it to appear as a mountain from a distance, in order to frighten KĀLIDĀSA, who at this time thought, that if any misapplication of words and phrases had crept into the NĀTAKA, the mountain would fall upon the tent, and crush all that were in

it, to death. He therefore spared no pains to complete the task in the best manner practicable. And HANÚMĀNA threw a garland upon KĀLIDĀSA's head as a reward and a mark of satisfaction.

Some time after, MADHUSÚDANA MISSARA, an up-country Pandit, edited the "MAHĀ-NĀTAKA" and arranged the *slokas*. Since which time, his exemplar has been universally received.

In the "*Adbhuta Rāmāyana*" I find there are, independent of the *twenty-five thousand* stanzas above alluded to, *a thousand slokas* which VĀLMĪC pronounced in honour of ŚĪTĀ and RĀMA.

There is another kind of *Rāmāyana* entitled the "*Adhyatma Rāmāyana*" which was uttered by SHIVA in an address to PĀRVATĪ his consort; the work consists of *four thousand* and *two hundred slokas*, and is intended for the benefit of the people.

The Pandit KĪRTIVĀSA of Bengál, and TULSIDĀSA of Upper Hindusthán, have translated the *seven Cantos* of the *Rāmāyana* into their own dialects; the former into *Bhāshá* or *Bengálí*, and the latter in *Brija-Bhāshá*, and these have been widely circulated for many years.

I undertook to publish an English translation of the "MAHĀ-NĀTAKA," in compliance with the wish of my learned friend Captain A. Troyer, formerly Secretary to the Government Sanskrit College of Calcutta, and now a resident in Paris, that a correct edition of the original *Nātaka* should be published for the use of my countrymen and of foreigners. To fulfill this intention I have made a collection of a dozen manuscript copies both ancient and modern,

and a printed copy in the Bengálí character, to compare them with one another; and I have not been wanting in my endeavours, aided by my Pandit, to present the reader with a correct edition of the work in *Dévanágara*, and with a translation in every respect faithful to the original, except in the omission of a few passages which would appear exceptionable to modern taste and refinement.

I perfectly coincide with Professor H. H. Wilson, “that it does not seem probable the Hindus ever knew what *scenes* were, and that they substituted curtains for them.” But to avoid obscurity, I have, with reference to the subject of each act, indicated in the *headings* both in *English* and *Sanskrita*, the scenes where the transactions are supposed to occur. I have interspersed some annotations, to facilitate the perusal of the author by English readers.

The difficulties attendant on the translation of a dramatic work from one language into another, will, I trust, be deemed a sufficient apology for any mistakes which may have crept into this version, especially when it is taken into consideration, that this is my first attempt in translating plays into a tongue which is foreign to me.

KĀLÍ-KRISHNA.

Sobhá-Bázár, }
June 5th, 1840. }

PRINCIPAL CHARACTERS OF THE DRAMA.

MALES.

- DASHARATHA, *the king of Ayodhyá.*
 RÁMA, *the eldest son of Dasharatha.*
 LAKSHMANA, *the second son of Dasharatha.*
 SHATRUGHANA, *the third son of Dasharatha.*
 BHARATA, *the fourth son of Dasharatha.*
 PARASHURÁMA, *a Brahman.*
 JANAKA, *the king of Mithilá, (in Tirhoot.)*
 MARÍCHA, *in the shape of a golden deer.*
 RÁVANA, *the ten-headed king of Lanká.*
 VÁLÍ, *the king of Vánaras.*
 SUGRÍVA, *the king of Kishindá, and the Ally of Ráma.*
 HANÚMÁNA, *the destroyer of Lanká.*
 ANGADA, *the son of Váli.*
 VIBHÍSHANA, *the brother of Ravana.*
 THE MANAGER *of the play.*
-

FEMALES.

- SÍTA, *the wife of Ráma.*
 KÉKAÍ, } *the wives of Dasharatha.*
 SUMITRA, }
 TARA, *the wife of Sugriva.*
 MANDODARÍ, *the wife of Ravana.*
 SARAMA, *the wife of Vibhishana.*

Besides these, Bards, Sages, Charioteers, Female Attendants and Travellers, Citizens, Generals, Male and Female Rákshasas, Courtiers, Ministers, Porters, the Regent of Death, Physicians, Messengers, &c.

*. All the proper names and Sanskrita words introduced in the translation and notes, are spelt according to the Romanized system.

M A H A_N A T A K A,

OR

THE GRAND DRAMA.



THE BENEDICTION.

MAY the Lord of the universe, the self-existent omnipresent Being, whose ministers are the three primitive qualities* through which He of his own will creates, protects and destroys the world at times, whose glory is illimitable, and who without the organs of sense is skilled in all their operations, bless you !

2. May the remover of obstacles, who by the tip of his trunk † emptied the ocean and scattered its waters abroad to the astonishment of the heavenly divinities, who seeing it exclaimed, where is Vishnu, where is Brahmá, where is Ananta, where is Lakshamá, where is the submarine fire, where are the mountains, where are the gems, where are the crocodiles, and where is the *chakra*? ‡ protect you !

3. May the head of the tribe of Raghu, the promoter of the happiness of Koushalyá, that is, Ráma, the destroyer of the ten-headed Rávana, the son of Dasharatha, he whose eyes are like the water-lily, be ever glorified !

4. I acknowledge the deity resembling the *kalpa* § tree ; the archer ; of an azure-colored body, the sight of which is

* Pleasure, benevolence, and irascibility.

† Ganésha or the god of wisdom.

‡ A discus or sharp circular missile weapon, used by Vishnu, who is otherwise called *Chakra-páni* or one who wields the discus.

§ A fabled tree growing in Indra's paradise and yielding any fruit that one may desire, (figuratively a very generous man.)

pleasing to mankind ; whose face is like the lotus ; whose abode the goddess of fortune never quits.

5. Ráma, who was born before Lakshmana, and is the chief of the Raghus, and the husband of Sítá ; the excellent, the descendant of Kukutsa, the merciful, the gem of virtue, the lover of Bráhmans, the pious, the great king, the resolute, the son of Dasharatha, the azure-colored, the peaceful, I acknowledge as the glory of men, as the prince of the Raghu-tribe, the descendant of Raghu, and the enemy of Rávana.

6. The delight of the heart, eye, tongue, ear, ever pleasant and ever joyous, the son of Dasharatha, him I acknowledge.

7. The fame of Rámachandra, whose brilliancy like the moon's is diffused throughout the world, whose smiling face is like the moon, the delightful moon, the moon of the ocean* of the Raghu-tribe, the charming moon of the lily-like heart of Sítá, I acknowledge and respect.

8. May the name of Ráma, the causer of prosperity, and the hater of crimes, the life of virtuous men, the provision of travellers in the way to beatitude, the asylum of ease, the purifier of the pure words of the poets, the root of the tree of piety, be propitious to you !

9. May the arms of the head of the Raghu-tribe, the destroyers of the pride of the ten-headed Rávana, † tinted with red saffron from the chaste breasts of the daughter of Vidéha (Sítá,) like sacrificial posts to those commencing a sacrifice for the preservation of mankind, and unequalled in valour, pour upon you all their choicest blessings !

10. May his youthful actions, his breaking the bow of Shiva, his obedience to paternal authority in retiring into a wilderness, his intimacy with Sugriva, ‡ his command to construct a bridge over the ocean, his high renown for killing the

* According to the Hindu theology, when the ocean was churned by the deities and monsters to obtain *nectar* therefrom, the moon was produced, and she showered the water of life through her beans. The moon is personified by Hindu authors as *masculine*.

† A monster, the sovereign of Lanká.

‡ The chief of monkeys.

lord of Lanká,* and his disregard even of Janaka's daughter (Sítá,) sanctify you !

Enter the Manager. †

11. *Man.* They who drink in daily the words of Válmíki‡ which issued from his pure moon-like mouth, which are most agreeable, excellent, pure, worthy to be heard, and ambrosia-like, which are contained in the Rámáyana,§ exhibiting the superior qualities of Vishnu|| the teacher of the world, will obtain illustrious fame and be daily preserved from their enemies.

12. Hanúmána¶ himself being instructed by Válmíki has wondrously delineated, in this act, the achievements of Ráma, the glory of the Raghu-tribe,—of which achievements we are the actors before an assembly of wise men. O ye learned men ! be now entertained with the representation of the Rámáyana, which I mean to set before you.

ACT I.

SCENE, a Palace in Ayodhyá.

Enter Dasharatha, Ráma, Lakshmana, Bharata and Shatrughana.

13. *Man.* Dasharatha was a king and a great warrior, and the immediate descendant of the Sun ; he had three consorts, who were objects of delight and admiration. He had four sons, who were heroic and valorous, viz. Ráma, Lakshmana, Shatrughana and Bharata, the incarnate portions of the foe of Kytabha.**

14. Shatrughana was a prince and the destroyer of his enemies he was beloved of Bharata, the son of Kékaí ; Lakshmana, was the associate of Ráma, and a remarkable devotee.—

* A city in Ceylon under the equinoctial line.

† It is to be observed that the manager is present during the whole of the play.

‡ A great sage. § The great epic poem of the Hindus, or the life of Ráma.

|| The second of the Hindu deities, to whom the office of preserver is ascribed by the Hindu religion.

¶ The deified monkey, who was the ally of Ráma, and the progeny of Pavana, the wind, and otherwise named Vánara.

** The name of a monster killed by Vishnu.

These were the children of Dasharatha, and the incarnate portions of the enemy of the giant Mura.*

Enter Vishwámitra.

15. *Man.* Among these, Ráma, who was invited by the son of Kushika,† was conspicuous for the performance of a certain religious ceremony, and his obedience to his father. He accompanied Lakshmana, who was the admiration of all the females of the city, and the destroyer of Rákshasas, (monsters); and he honored the place of ceremony with his presence. [*Exeunt.*

SCENE, a *Hermitage in a grove, called Shidhya-áshrama, near Buzar.*

Enter Rámchandra with Lakshmana.

Bards ‡ *address the assembly from behind the scene.*

16. *Bards.*—Rámchandra who had learnt from the son of Gádhi,§ the good art of slaying the Rákshasas || called Vijayá and Jayá, and who is the friend of devotees, enters. [*They point to Ráma.*

(After the conclusion of the ceremony.)

17. *Bards (again.)*—Márícha, the general of the troop of the Rákshasas, being defeated by Rághava,¶ and the rest being slain by the arrows of Lakshmana, have gone to the abode of Death.—All persons, particularly Bráhmans, together with the chief sage,** being herewith gratified, blessed them with hands uplifted, and the religious performances were concluded with magnificence.

18. *Man.* When the host of Rákshasas were thus slaugh

* A name of Vishnu.

† Vishwámitra, a Hindu sage, his father Kushika was the king of Kalinga, a place near or between Cuttack and Madras.

‡ According to the custom of Hindus yet prevalent, bards on any occasion must sing in an assembly.

§ Vishwámitra.

|| Giants.

¶ A descendant of the Raghu-tribe.

** Vishwámitra.

tered by Ráma, the ceremony terminated. And Koushika* in company with Ráma returned to the city of Janaka.

[*Exeunt.*]

SCENE, *Palace of Janaka in Mithilá.*

Enter Ráma and Janaka.

19. *Bards (behind the scene.)* He who was sent by his father to the son of Kushika, the sage, in order to remove all obstructions to the ceremony, who in his journey to the forest had slaughtered Táraká, the famous Rákshasí, † who had received instructions in the use of arms from the sage, who had witnessed the ceremony, and who had with pleasure followed that sage, was this Rághava, who now comes in company with his brothers into the city of the head of the Nimi family. ‡

20. *Jan. (pointing to the bow.)* Whoever from among demons, gods, serpents, monkeys, or men, *kinnaras*, § demi-gods, or *cháranas*, || is able to bend this bow, shall be rewarded with the gift of my daughter in marriage.

Enter Shoushkala.

21. *Shoush. (irritated.)* What severe trial would the bending of the bow be to the strong arms of him, who possesses ten-heads, who raised up Kailása, ¶ which is surrounded by Hara and his consort, by Héramba (Ganésa,) by Sharána-na, ** the bull, and others ?

22. *Jan.* Whoever can bend the bow of Mahéshwara †† with a string, shall have her.

Shoush.—Should not the bow belong to his Guru, ‡‡ the Shambhu, §§ it will in a moment be turned and bent down.

[*Exit Shoushkala.*]

* The name of the hermit Kushika, whose family is distinguished by that appellation ; here Vishwámitra is meant.

† The feminine of Rákshasa.

‡ Janaka.

§ A kind of beings with horses' heads.

|| The choristers of heaven.

¶ The chief of all mountains.

** The god of war, represented as having six faces.

†† The name of the third or the last Hindu deity, who is represented as the destroyer of the world.

‡‡ A spiritual guide.

§§ One of the names of Shiva.

Enter Shatánanda.

23. *Man.* Hear the words of Shatánanda, the priest of Janaka, which he declared in the assembly of nobles.

24. *Shatá.* Mark, O ye chiefs ! Ye children of Kshétri,* the challenge of Janaka, to which even the strength of the several arms of the ten-headed is unequal, that is, to bend the bow with its arrow and to marry the heroine of the three worlds,† the illustrious Maithilí.‡

All the chiefs strive, but are unable to bend the bow.

25. *Jan.* All the rulers have assembled here even from distant continents, to obtain my daughter, who resembles polished gold, and who is delicate and beautiful. What more can be said of her ? But it is strange that none can draw, bend or raise from the ground the GREAT BOW ; strange that there should be no powerful hero on the surface of the earth !

Enter Sítá and Female Attendants.

26. *Attend. (in surprise.)* Ráma is like a green herb and Jánakí is like a golden creeper. These two would be fit companions for each other ; but the fulfilment of the conditions of the challenge regarding Mahádéva's bow, is a matter very difficult of achievement !

27. The bow is as hard as the shell of the tortoise, and the son of Raghu is of a delicate make ; it is therefore doubtful how the conditions of the extraordinary challenge of your father can be fulfilled !

[*To Sítá.*

Sítá's looks excite Ráma to attempt it, and Lakshmana thus prompts his eagerness.

28. *Lak.* O ! dread lord of the Raghu-tribe, Lakshmana thy beloved fears not in the least the Suméru§ or other rocks, or even the Pináka.||

* The warrior caste among Hindus.

† Heaven, earth, and the subterraneous regions, according to the Hindu theology.

‡ Mithilá is the name of a city in the Western Provinces, the ruler of which was Janaka, whose daughter Sítá is thence termed Maithilí.

§ A celebrated mountain in the north pole according to Hindu ideas.

|| The name of Mahádéva's bow.

29. O hero ! command me, and I will with pleasure raise, exercise, bend and break the bow.

30. *Man.* When Ráma held it, then was the auspicious moment of their happy union, and the left eye of Jánakí* as well as Jámadagna† began to flutter.

Ráma holds the bow.

31. *Lak.* Firm be thou, O earth, and thou, O serpent, support her ! O thou, the head of the tortoise, support them both ! Ye elephants‡ also, that at various points support the globe, while the hero attempts to string the bow.

32. The world will enter into the inferior region, the heads of the serpent will be humbled, the tortoise with the earth-bearing elephants be in agony, the *Dihpáls§* and all the mountains will tremble, when the head of the Raghu-tribe strings the bow.

All the kings endeavour to raise the bow.

33. *Man.* When Ráma raised up the *rudra-bow*, the other lords|| smiled ; when he stringed, they laughed and clapped their hands ; but when he broke it, they fainted away and fell upon the earth.

34. When the bow was raised up, it delighted Koushika, and put the kings to shame ; and it removed the doubt of Janaka ; when the bow was drawn, it attracted the attention of Vaidéhi ; and when it was struck, it caused the fall of Bhárgava's¶ pride.

35. The powerful sound of the bow, when pressed by the nervous arms of Ráma, caused the deafness of Vidhi** and

* The fluttering of a woman's left-eye, is considered as a good omen, and that of a man, the reverse.

† Parashurám, the master of arms.

‡ These are eight in number.

§ Deities who superintend the several quarters of the world. They are Indra, Agni, Yama, Nirriti, Varuna, Maruta, Kuvèra, Isha, Brahmá and Ananta.

|| Those who were present at the assembly of Janaka.

¶ Parashuráma, who at twenty-one periods destroyed the whole race of Kshétrias.

** One of the names of Brahmá, the first of the Hindu deities, who is the creator of the world.

confused the eight quarters of the world ; it shrivelled up the eight united bodies of Mahéshwara ;* and occasioned the trembling of the eight remarkable mountains ;† it deafened snakes of eight different kinds.‡

36. The great sound of the bow when broken by Shrí§ Rághava, shook the seven *lokes*,|| and dispersed the seven horses.¶ It interrupted the meditation of the seven sages ;** it caused the seven oceans to overflow ;†† and loosened the foundations of the earth, which entered into the seven inferior regions.‡‡

37. The terrible noise caused by the breaking of Mahádéva's bow, created such confusion that the horses were scattered ; the head of Shambhu trembled ; the supporting elephants of the globe fell ; the mountains oscillated ; the seven oceans were vehemently agitated, and the passion of Vaidéhi became like the inflamed Madana (Cupid,) whereby the three worlds had been fascinated.

38. I revere him, who in breaking the bow became the accepted and the worthy bridegroom of the daughter of Janaka ; him, who has broken the *bow* which others could not bend, and is renowned throughout the world.

SCENE, *the preparations for the marriage of Sítá with Ráma.*

Dasharatha *enters attended by Shatánanda.*

39. *Bards (behind the scene.)* Shrí Shatánanda declares the words of Dasharatha, regarding the marriage of his sons, which

* *Kshiti*, (earth) *Jala*, (water) *Agni*, (fire) *Váyu*, (wind) *Ákāsha* (ether) *Yajamāna*, (for whom sacrifice is made) *Soma*, (the moon) and *Súrya*, (the sun).

† Namely :—*Níla*, *Shevétá*, *Shringaván*, *Nishadha*, *Hémakúta*, *Himálaya*, *Mátyavána*, and *Gandhamádana*, according to the *Bhágavat Purána*.

‡ *Ananta*, *Vásuki*, *Padma*, *Mahá-Padma*, *Takshaka*, *Kulíra*, *Karkata*, and *Shankha*.

§ This word signifies auspicious, and is prefixed to the names of the Hindu gods or of men, to denote respect.

|| *Bhú*, *Bhuva*, *Su*, *Maha*, *Jana*, *Tapa* and *Satya*.

¶ According to the Hindu mythology, the Sun has a car of one wheel drawn by seven grey horses.

** *Maríchi*, *Atri*, *Angira*, *Pulastyn*, *Pulaha*, *Kratu* and *Vashishtha*.

†† The oceans of salt, of the juice of sugar-cane, of spirituous liquors, of clarified-butter, of curds, of milk, and of water.

‡‡ *Atala*, *Vitala*, *Sutala*, *Tala*, *Tulátala*, *Rasátala* and *Pátala*.

he had learnt in private. Dasharatha being greatly delighted, is accompanied by his two other sons, the lord of the Raghu-tribe and the descendant of the Sun, all as wealthy as Indra* himself.

40. *Man.* Dasharatha, the supporter of strangers, the head of Mithilá, remarkably hospitable, has solemnized the nuptials of his sons with the daughters of Kushadhwaja.

41. A mixture of musical sounds, *Mádalas*,† *Rasálas*,‡ long trumpets, large drums and tabors, filled the atmosphere with joy when the head of the Raghu tribe obtained the hand of the daughter of Janaka (Sítá) in marriage.

42. When these great kings solemnized the auspicious marriage of their respective children, their subjects were overjoyed.

43. Sítá was married to the lord of the Raghu tribe; Bharata to Mándaví, the daughter of Kushadhwaja; Shoumitri,§ the younger brother of Ráma, to the moon-like and beautiful Unmilá; and Shatrughana to the virtuous Shrutakírti. At the happy conclusion of these marriages, each returned to his own capital with his wife.

[*Exeunt.*

ACT II.

SCENE, *a street.*

[Parashuráma seen on the road by Ráma and Lakshmana who are riding in a car.]

44. *Man.* The GREAT Bow of Pashupati|| has been broken by Rághava for the daughter of Janaka. On hearing this, Jámadagnya,¶ the sage, was enraged, and instantly made his appearance.

* One of the Hindu gods, he presides over the atmosphere, and is esteemed as the chief of deities.

† A kind of tabor.

‡ A sort of musical instrument.

§ From the name Shumitra is derived Shoumitri, one of the consorts of Dasharatha, whose son is Lakshmana, who is otherwise so called.

|| One of the names of Shiva.

¶ Jamadagnya was a celebrated sage, whose son is Jámadagnya, otherwise called Parashuráma.

Enter Parashuráma.

45. *Lak.* Jámadagnya, who has conquered the three worlds, is coming in a rage, his eyes flaming like the rising sun, and his axe besmeared with blood, that flows as a river from the throats of Kshétris; while by his high and quick respirations and by the agitation of his bow, he seems as if he intended again to disturb the world.

46. This is he, who has applied to his crest the leaves of kankas;* to his back a pair of quivers; to his breast, pure ashes; who has put on deer's skin, and whose waist is bound with a girdle of the *elephant grass*; whose robes are dyed with madder; whose hand bears a bow; on whose wrists are rosaries made of the seeds of the rudráksha, † and whose staff is of the ashwatha‡ tree.

47. This is he, who liberated the earth when covered with the seven oceans by Arjuna; who severed Arjuna's neck, in a dreadful combat, with the edge of his axe; and at once cut into pieces his thousand arms, which had covered the waters of the river called Révú; the same Arjuna being his inveterate enemy, on account of having killed his father.

48. This is he, who distinguished himself in the field of battle, which was incessantly flowing with blood, and of which the dust was washed in the gore of the young Kshétris. Such heroes ascending to heaven, look like bridegrooms before heavenly maidens, their hands being filled with lotus flowers, the odour of which is diffused through paradise.

[To Ráma.

[Jámadagnya in wrath thrice utters the following sentences.]

49. *Jáma.* Who is it that has broken the *ajagava*§ and wishes to draw punishment on himself from the Regent of death

50. That weapon which belonged to Párvatí's husband, and was held in esteem by Párvatí, and which Nandi|| used to cover with the slough of Vásuki (a serpent,) that excellent

* An ornament of war.

† *Elæocarpus ganitrus*.

‡ *Ficus religiosa*.

§ Shiva's bow.

|| One of Shiva's attendants.

weapon before which the demon Tripurá appears but a withered branch, which belongs to him who consumed Cupid; shall I, who am living on the earth, see it broken?

51. I, who had a conference with Arjuna, though he has a thousand arms, and I but two; though he is a sovereign, and I stood alone; now ask, who, save the Sun, is to witness our conflict? [Looking upwards.

52. I who have frequently, yea twenty-one times, killed in my anger all the descendants of the Kshétri kings, even their newly-born ones, and filled a cistern with their blood for the offering up of oblations to our ancestors, and thus extinguished the fire of my anger; what! have not you heard of my well known power?

53. The blood that issued from the throats of the youthful and irascible Kshétris flowing like a river, I offered up as a libation. I have made the hair of the Kshétris' heads like *kusha*.* I have poured out oblations† of blood without regarding whether they were accepted with satisfaction or rejected with disdain, whether they excited pleasure or wrath.

54. And this axe (*pointing to it*) is well adapted for cutting down the arms (resembling bushes,) of Kárta-víryárjuna; it is decorated with *kéyúra*,‡ knobs and strings set with precious stones; it causes fear, and is as brilliant as the twelve suns,§ and the destruction of Kshétris. It is strange, that you, who broke that bow of the enemy of Pura,|| have not heard of this axe.

55. The worshippers of fire, and hermits, and Shrotris,¶ as well as renowned kings, have not only heard, but borne testimony to Jamadagnya and me. The *pinda*** either of the tribe of Ikshuka, or of the prophet Bhrigu, shall be extinct.

* A species of grass held in high estimation. (*Poa cynosuroides*.)

† Oblations to the manes of one's ancestors were usually made of water.

‡ The plate of metal worn as an ornament, on the small part of the arm.

§ It is stated in Hindu books that when a general dissolution of nature takes place, the twelve suns will roll over the earth, and cause a universal conflagration.

|| The name of the demon killed by Shiva, who is hence called *Puráti*.

¶ A Bráhmañ versed in the study of the Védas.

** A funeral cake, that is offered by the legal heirs of the deceased: here the word means either that the whole race of Dasharatha or his own, shall be annihilated.

This, I now swear by the Védas,* by my axe, and by the lord of the creation.†

(Ráma with his hands joined out of respect.)

56. *Ráma.* I know not the strength of thy arms, nor that of the bow of the three-eyed,‡ hence my folly; O Parashuráma, pardon the feebleness of my arms, in which my superiors naturally take delight.

57. *Parashu.* (angrily, and disregarding *Ráma*.) Where is that *Ráma*, who has eclipsed my fame, and resembles the moon by breaking *Purári's* bow, while the descendant of *Bhrigu* is living.§

58. *Ráma* (respectfully,) O sage, no sooner did I touch the bow of *Purári*, than it broke; what could I do?

59. Whether we have a necklace or an axe on our necks; whether there be antimony|| in the eyes of our wives or tears; whether we see the incomparable countenance of our consorts, or behold the king of the deceased (the Regent of death); yet would we not be heroes when compared with *Bráhmans*.

60. Alas! we the descendants of *Rághava* are not heroes in killing cows and *Bráhmans*. O *Parashuráma*! do as you please with this axe.

(Upon *Parashuráma's* assuming a position for a conflict, the son of *Dasharatha* begs of the sage to be excused.)

61. O *Bráhma*n! I cannot challenge you to fight; for we are weak, whereas you are superior to all champions. The power of all the sovereigns (*Kshétris*) depends upon the bow, which has only one string, but you, who are a twice-born¶ personage, have the strength of the sacred thread of nine strings.

* The sacred books of the Hindus, namely, *Rik*, *Yajur*, *Shám*, and *Atharva*, which are esteemed as the fountain of all real knowledge.

† A title of *Shiva*.

‡ A name of *Shiva*, who is represented as having three eyes; those on the two sides were receptacles of the sun and moon, and the one on the forehead, of fire.

§ That is *Parashuráma*.

|| A black substance used by the Hindus to paint the eye-lids to beautify the countenance.

¶ The second class of *Bráhmans*, when they are consecrated with the sacerdotal thread.

62. *Lak.* My Ráma was born in an unknown age, and not at a certain time, and he is sole-existing. I also am the same, and not the son or grandson of the king of the Raghu tribe. Let the people pronounce me either learned or ignorant, I have afforded instruction for the punishment of all twice-born wicked persons. [To Parashuráma.

63. *Ráma.* I am he whose origin is from the sun. I have learnt the arts of fighting from Kshétris and Shrotrias, and also from the sapient Vishwámitra. Let the world speak either well or ill of me, I am backward in committing the crime of bearing arms against a Bráhman.

64. *Parash.* The bow which you have broken belonged to Isha;* it was already worn out by the use of Ráma's arms; and you have been merely an agent in the operation. Hold this bow of mine, which was once in the possession of that being (Vishnu) who had on his flag Garura† which is destined to kill the Kshétris kings. [To Ráma.

65. *Man.* Ráma held the bow with ease, and fixing an arrow drew it; at this time, he looked like Makaradhaja‡ and who, by the letting off of an arrow, caused an obstacle in the way§ of Bhárgava.

66. When the destroyer of Táraka (Ráma,) drew the bow, the daughter of Vidéha being secreted,|| cast a jealous eye on Ráma lest he ally himself in marriage with another woman.

67. *Parashu.* I am the hero Jámadagnya, who cut off the thousand arms of Kártavírya, but I say submissively to Ráma, I am a Bráhman.

68. This is Ráma, who was ushered in the world by the blood of the Kshétris race, who have been killed with the axe of the disciple of Shiva. If he (Ráma) whose hand was engaged in saving the three worlds, and who is an eminent per-

* One of the names of Shiva.

† The regent of birds.

‡ One of the names of the Indian Cupid, who had the sign of a marine-monster on his flag.

§ In heaven.

|| In a chariot.

son, and the chief among the children of the Sun, had not been born, how would the people have been protected?

69. *Ráma* (to Jámadagnya.) Your descent is from Jamadagnya; your preceptor is the lord of the Pináka;* your valour is indescribable, and known by your actions; your generosity is unlimited, you have made a bestowal of the whole world, surrounded by seven oceans; your chief theme is rectitude; your property is worship; what would your actions be if they were not superior to those of others?

[*He falls at his feet.*

70. *Man.* *Ráma* hears from the son of Jamadagnya of the valour of Rámchandra, and they both embrace each other cordially; the former makes over to the latter all his splendour, enabling him thereby to destroy the Kshétris.

71. Parashuráma having separated, returned to his own habitation. The king (Dasharatha) along with his sons *Ráma* and others, returned to Utra-koshala (Oudh).

72. *Ráma* having obstructed the path of Parashuráma, the sage, and having invited all the members of his family, both paternal and maternal individually, he saluted the respected Bráhmans and others of his own rank, and then retired with his father.

73. Afterwards, the sun, finding that both the daughter of Janaka and Raghu-nandana were being pierced by the arrow of Madana,† went down the Astáchala‡ and with delight immersed himself in the last ocean.

74. When the friend of the lotus§ and the sun of the ocean|| cheerfully appeared in the east, of the color of a ripe orange, *Ráma*, at the suggestion of his elder relatives, stepped into his bedchamber, and the daughter of Janaka with her person full of attraction, followed him so gracefully that she delighted his soul.

[*She walks gently.*

* Shiva.

† The Indian Cupid.

‡ The western mountains, behind which the Hindus suppose the sun retires when he sets.

§ In rhetoric the sun is called the friend of the lotus; because when he rises its petals are opened.

|| The moon, because it originated from the ocean; it is personified of the masculine gender.

75. *Man.* Shrí Ráma was much gratified by the welcome* of the senior members of his family consisting of Koushalyá, Sumitrá and Kékaś, when he entered into the chamber.

76. The queens and other ladies of the palace, also warmly received Ráma's wife, the fortunate Sítá, and the renowned Unmilá (the wife of Lakshmana).

77. The royal families then, clad in linen dresses, performed the ceremony of oblations of fire,† and supplicated hearty blessings upon them, as well ás upon the two daughters of Kushadhwaja (the respective consorts of Bharata and Shatrughana,) who were also received by them.

78. They then took the young princesses into the palace temples, and desired them to prostrate themselves before the deities and to salute the respected women of the family.

79. Afterwards, the sons of the king Dasharatha, performed other duties which their father had instructed them to do.

80. When Dasharatha spoke to Bharata, that the son of the king Kékaya (Judhájit) was sitting near him,

81. And added, "Your uncle Judhájit has himself come to receive you,"—Bharata, the son of Kékaś, on hearing this, went accordingly.

82. Shatrughana, having obtained his father's permission and that of Ráma, the merciful, accompanied the valiant Bharata.

* With wreaths of flowers, sandal, &c.

† It is customary among Hindus to offer clarified butter on fire, pronouncing certain passages of the Védas, to propitiate ceremonial observances. This is generally done through priests.

83. He at the same time took leave of his own mother.—Judhājī, receiving Bharata and Shatrughana, was highly delighted.

84. He (Judhājī) then conducted them into his house, when Judhājī's father was elated with joy.—After their departure, Rāma and Lakshmana served their most excellent father.

85. And by command of the father, they conducted their domestic affairs in a suitable manner.

86. They also executed several other virtuous actions, and attended upon their mothers.

87. And at times, waited on their spiritual guides, whereby Dasharatha, the Brāhmans and the traders were greatly pleased.

88. All the royal officers observed with satisfaction the mild disposition and bravery of Rāma, who acquired also the esteem of the other sons of Dasharatha.

89. Amongst all, Rāma, like Shiva, was accomplished in virtues, and remained at home for a certain time.*

[*Exeunt.*

* Shri Rām Sharman, the commentator, says, on the authority of the *Padma-Purāna*, about twelve years, and adds, that the marriage of Rāma took place when he was sixteen years of age.

NOTE.—*Slokas* 75 to 89 of this Act, appearing unsuitable for publication, the Translator has expunged them, and substituted in their place the same number of *Slokas* on the same subject from the "Rāmāyana" of Vālmiki, to correspond with the number of pages and *Slokas*, in the language of the Manager, the work having been printed before the omission was decided upon.

ACT III.

SCENE, a palace in Ayodhyá.

Enter Dasharatha, attended by Sumantra and other Courtiers.

90. *Man.* When Rághava had been for some time in the agreeable company of his wife, the period arrived when the curse* which Shravana, the sage, had pronounced upon his father, was destined to be fulfilled; for bad omens presented themselves at this time, viz. the sudden waving of the sun's rays, the occurrence of a great tumult, the falling of meteors from the sky, and the quaking of the earth.

91. Clouds of dust arose from every side, brilliant stars were visible, the sun appeared as if eclipsed, a rain of blood fell, and in the middle of the day, a great howling of jackals and boars, and croaking of ravens, were repeatedly heard.

92. Dasharatha, noticing the good policy and manly conduct of Rámchandra, and resolving to make him sovereign

* It is stated in Válmiki's "Rámáyana," that once on a time, in the rainy season, the king Dasharatha, while young, went a hunting in the wilderness, and spent the whole day in search of game. In the evening being greatly fatigued and the night being very dark, he proceeded towards the river Sarayú. Meanwhile, the son of the sage Shravana was taking water from the river. The gurgling sound of his flaggon, induced the king to think it proceeded from an elephant or some other animal drinking water, and forthwith he discharged his *Sabda-bhédí-bána* (or an arrow which pierces a person by its sound,) towards the quarter the sound came from, and hit the boy. Soon as the young hermit fell on the ground, the cries of other anchorites reached the ear of the king, who, coming to the spot, bitterly lamented the consequences of his mistake.—The boy however could make no effort beyond requesting the king to carry the flaggon filled with water to his father, for which purpose he directed him the way to his residence. No sooner did the king withdraw the dart from the wound, than the young hermit expired. While the king was drawing near the hermitage, the sound of his feet was heard by the sage, who being blind, imagined it was his son, and chid him for his unusual delay in bringing water, as his parents were very thirsty, and urgently demanded water. The king then, with unfeigned sorrow and in a submissive tone, informed him, that it was not his son but the king Dasharatha, and presenting to him the water in a respectful manner, related the sad occurrence unreservedly. The sage on listening to the heart-rending circumstance, was overwhelmed with grief and cursed the king thus: "Thou also shalt lose thy life with affliction for the separation of thy son." The hermit and his wife immediately breathed their last.

of his empire, commanded Nishchika to make the necessary preparation. Sumantra, afterwards, made this declaration before all the citizens.

93. *Sum.* The king, aware of his being advanced in years, as well as of Ráma's capacity for governing a kingdom, has resolved to anoint Ráma as his successor. Now therefore rejoice, ye citizens, on the happy occasion of Ráma's being enthroned.

[Sumantra goes out of the palace.

94. *Man.* To anoint Ráma, the maidens of the palace had gone for water, but being overjoyed, they became absent-minded near the bank, and the golden pots which they carried on their waists, fell upon the stairs,* and occasioned a jingling sound.

Enter Kékaí from the female apartments, presenting herself before Dasharatha.

95. *Man.* Kékaí,† whose eyes are like the blue-lotus, the brilliancy of whose person is like polished gold, appeared before Dasharatha, who was surrounded by the learned, and spoke thus to him :

Kékaí. " You, O king ! are weak minded, though your origin is from an unblemished tribe ; desist from your intention to enthrone Rámchandra ; for how can he be the lord of the earth, while his wife is the daughter of the earth ?"‡

King. O Kékaí ! approach me.

Kékaí. (approaching.) Since this unlucky woman (Sítá) came here, several bad omens have been observed ; expel her

* Eleven in number.

† One of the consorts of Dasharatha.

‡ According to Hindu mythology, Sítá was the daughter of the earth. It was therefore inconsistent, by the Hindu law, that Ráma should rule the earth which was to him *quasi* mother-in-law.

therefore, and fulfil now the two promises you have made, the one, to send Sítá, Ráma, and Lakshmana to a desert; and the other, to anoint my son Bharata as king.

King. (aside.) O Ráma! the joy of the good, your wife being the daughter of the earth, your becoming lord of the earth is improper, as Kékaí has declared.

Enter Rámchandra.

Sum. (knowing the king's inclination, aside to Ráma.) Here comes Sumantra to represent something to you.

96. The daughter of the king Kékaí, having heard of the joy expressed by distinguished women, on your approaching enthroning, reminded the king, your royal father, who is the friend of Indra, of his two former promises with a view to his fulfilling them.

97. Namely: "That Ráma with his hair matted proceed into a wilderness for the period of fourteen years, in company of his younger brother (Lakshmana,) and in that of Sítá; and that the king make over charge of his whole kingdom and his royal offices to her son."

98. *Ráma (going up to Kékaí.)* If by Ráma's proceeding to the wilderness, according to the command of his father and your wish, the empire should descend to his dear brother Bharata; what, O mother, can be more pleasing to him!

[Ráma prostrates himself at the feet of Kékaí.]

Ráma. Go, my beloved brother, and conduct your brother's wife, the princess, to this place, whilst I prostrate myself before my father.

[To Lakshmana.]

99. *Mun.* Ráma, having saluted his father, Dasharatha, his two stepmothers, and his own mother, prepared to set out for the wilderness accompanied by Maithilí and his brother.

100. Sítá, finding Rághava obedient to the order of his father, went first to Koushalyá,* and then to Sumitrá, to salute them both; which being done, she stroked the birds Shuka,† Sáríká, and black cuckoo, and followed Ráma.

* Rámá's own mother.

† A parrot.

Enter Sumitrá.

101. *Sumit.* Look upon Ráma as Dasharatha, and upon Sítá as myself; and consider Ayodhyá as a desert. Now O my son, may thy departure be prosperous! [*To Lakshmana.*

102. You and Sítá are but young children, do not therefore go to the southward; for there is the abode of the Rákshasas. [*To Ráma.*

103. *Man.* When Ráma proceeded towards the new world (a wilderness,) all good people were immersed in an ocean of grief; and though the immovable earth appeared as if moved with affliction, yet the hard heart of Kékuí was not affected.

The citizens bewail the departure of RÁMA. [Omnes exeunt.

SCENE, a forest.

Enter Sítá.

104. *Ráma (aside, sighing.)* O Sítá! you are like the tender flower shirísha:* having proceeded but a few paces from the capital, you have repeatedly asked what the distance is to the wilderness, your present abode. You are the chief occasion of my lamentation.

105. Are you so soon disturbed by the flowery ornaments, and the rays of the rising sun? I know not, O Vidéhí! how you will reach yon wilderness?

[*Pointing to it with his hand.*

Enter Hermits.

106. *Herm. (looking at Ráma.)* This perhaps is a mendicant? No, for he has a young woman beside him! An ascetic? No, for he holds a bow! A prince? No, for he has matted hair! A hunter? No, for he has quite new bow-strings! Whence has this azure-colored person so suddenly made his appearance here?

[*They gaze at each other.*

107. *Ráma (to the earth.)* O earth! forsake thy hardness, while Jánakí thy daughter, unaccustomed to toil, proceeds

* *Acacia sirisa.*

with her tender and lotus-like feet, as red in color as the rising sun, on her way to the wilderness.

Enter female travellers.

108. *Fem.* (to *Sítá*.) Pray tell us, O lady! who this azure-colored person is?

[*Pointing to Ráma.*

(*Sítá, smiling, looks downwards through modesty, by which they understand that he is her husband.*)

109. *Fem.* O daughter of Janaka, walk a little slowly, as this field is full of darbha,* and cover your head with the hem of your garment, as the sun is powerful, and his rays affect you.

[*They leave her after giving this advice.*

110. *Man.* *Sítá* followed the footsteps of *Ráma*, the chief, and the new traveller; but she was unable to reach him. Being alone, she began to roam in all directions for *Ráma* as *Rohiní*† had done in search of the new moon.

[*Exeunt.*

SCENE, the palace of *Dasharatha*.

(*Sumantra, having conducted Shrí Ráma into the wilderness, returns to Dasharátha.*)

Enter Sumantra and Dasharatha.

111. *Sum.* At your command, *Ráma*, the chief warrior of the *Raghu* tribe, has retired to a wilderness with a bow in his hand and arrows on his back, *Lakshmana* and *Sítá* following him.

[*To Dasharatha.*

112. *Dasha.* I did not perceive that he was sad at his departure for the desert, although he was in expectation of a crown.

113. (*Aside, sighing.*) O *Ráma*, thou art not far from my heart; I view thee on all sides! O my son *Ráma*, thou art gone from me; this is a great shock to my heart!

* The name of a species of grass held in such veneration by Hindus, that no religious act can be rightly performed without it. (*Poa cynosuroides*.)

† The fourth mansion or an asterism, according to Hindu astronomy. In Hindu mythology, this mansion is personified as one of the daughters of *Daksha* and the wife of the moon.

114. Dasharatha, hearing from Sumantra of his son's retirement into a wilderness, began to reflect that the time had arrived for the fulfilment of the curse once pronounced. Thus reflecting he exclaimed: "Ah Rághava!" and, sighing deeply, breathed his last.

Enter Citizens.

115. *Cit.* Ráma, who is a descendant of the sun, and the son of Dasharatha; who is a great king, the consort of Sítá, and a lover of truth; and whose younger brother is Lakshmana; whose valour is unequalled, and who is renowned through the world, is suffering under the wrath of the great Creator.

116. Though Ráma be the son-in-law of Janaka, and the chief of men, and though his marriage with Janaka's daughter, had been negotiated by Vishwá-mitra himself, and the matrimonial ceremonies performed by Vashishtha, the priest, and though the planets at his birth were in the eleventh mansion, yet is he gone to the desert: what more need be said of the vicissitudes of earthly things!

Enter Bharata and Kékaí.

117. *Bhara.* O mother, where is my father? *Ké.* He is gone to the paradise of Indra. *Bhara.* Why? *Ké.* Because of his separation from his son. *Bhara.* Who is that son? *Ké.* It is he to whom you are the next. *Bhara.* What has happened to him? *Ké.* He is gone to a wilderness. *Bhara.* Why? *Ké.* By order of the king. *Bhara.* Why so? *Ké.* Because of his promise to me, whereby you were to obtain the sovereignty. *Bhara.* What a pity!

118. *Bhara.* (*loudly.*) O Ráma! in obedience to the command of thy father, thou art gone in company with Lakshmana to a desert, forsaking us all. O! Shrí Shrí Ráma, it is proper for you to live in a wilderness with me, who am your next born (brother); as Shoumitra* is but an infant; and the king has departed this life merely because of your separation.

* Lakshmana.

119. *Again aside, sadly.*) O Kékaí, how have such nefarious and wicked thoughts entered your mind, and why has your birth been in the family of Kékaya, whilst there are inferior tribes such as those of the Rákshasas? You are like a poisonous plant in a garden of sweet mangoes.

120. O Kékaí! you have been instrumental in sending Ráma, who was most agreeable and pleasant to the sight of men, into a wilderness; and made him leave his splendid robes, and put on the habit of self-denying devotees.

He grieves much.

[Exeunt.

SCENE, the forest of Chitrakúta.

Enter Bharata and Ráma.

121. *Ráma.* Brother Bharata, look upon others' wives as you would upon your mother, covet not others' wealth, disregard not respectable persons, and associate not with menials; be strong to the wicked; patient in adversity, and humble when fortunate; these are the good ways in which you are required to walk.

122. I respect those who associate with the learned, who appreciate others' virtues, who are submissive to respectable individuals, who are possessed of learning, and happy in their consorts, who fear calumnies, who have faith in Shiva, who have subdued their passions, and who never keep company with envious persons.

123. I often pay attention to future kings,* and request them generally to preserve good conduct in all times to come, and in all ages.

124. *Bhara. (aside.)* Though I can easily endure the burning of fire, and bear the tortures of Indra's weapon, of hills, and scimitars, and arrows; yet I cannot bear a separation from Ráma's feet.

[He looks upwards.

125. *Ráma.* I could put up with the inconvenience of residing in a wilderness, but I cannot refrain from noticing the

* Though the expression here is general, it is to be understood as limited to Bharata, who was to succeed Dasharatha in the kingdom.

fatigue which my beloved Jánakí endures in walking. Notwithstanding that, I am unwilling to possess the sovereignty.

126. *Man.* Bharata, whose hair was matted, and who wore the bark of trees, fell prostrate at the feet of Sítá, and she cried so loud, that all the birds that were on the trees, were terrified at it, and the beasts were alarmed; the chief hill Chitrakúta echoed with the loud cry, and Sítá's tears flowed like a stream of water descending from that mountain.

127. *Bhara. (to Ráma.)* You, Ráma, are worthy to have the sway. Let me reside in the wilderness, that thereby the command of our father may be obeyed.

He falls at Ráma's feet.

[Ráma not accepting the offer, Bharata takes Ráma's sandals, and returns to the Capital.]

128. *Man.* Bharata placing the sandals on the throne, returned to the village called *Nandí**, and assumed the sway of the kingdom until the return of Rághava.

[*Exeunt.*]

SCENE, a desert called *Panchavati*, or *Dandakáranya*: with a river adjacent.

Enter Sítá, Ráma, and Lakshmana.

129. *Man.* Ráma, having for a long while continued in several hermitages, proceeded farther from Chitrakúta, where he had slain the Rákshasa Viradhá, in consultation with the son of Kumbha, a sage, and he made the wilderness called *Panchavati*, his abode.

130. Some young peacocks mistaking the azure colored body of Rámachandra for a cloud and flashes of lightning, began to dance in the forest called *Dandaka*.

131. Lakshmana, on intimation from Raghu-nátha, brought the gold colored parts of the lotus, with which Jánakí decked her ears.

132. *Sítá.* My lord, since by the dust of your lotus-like feet the virtuous wife of Goutama, the sage, (who had been trans-

* The birth place of Bharata's maternal grandfather.

formed into a block of stone,) was restored to him, I know not how many women will be raised by your present travelling, out of the stones of the Vindahya mountain, and restored to the fond caresses of the affectionate devotees.

[*To Rāma when travelling.*

Lakshmana calls to a Boatman.

Enter a Boatman.

133. *Boatman.* Good Sir, as it is said, that by the dust of your feet, men have been produced from stones, I beg permission to wash your feet before you get into my boat, which is constructed of wood only.

134. Goutama's wife having been doomed by a curse from her husband to be transformed into a stone, what doubt can there be that some other woman also, having incurred her husband's displeasure, has been doomed to transformation, and thereby converted into this boat,—(*pointing to his own boat,*) and may quickly spring into life by the touch of your feet.

135. *Man.* Observing how great were the sufferings of Janaka's daughter, Rāma and Lakshmana made up their minds to live near the banks of the Godāvarī; they therefore prepared a hovel of leaves for their abode.

136. Lakshmana, to keep himself from the enchantments of Śūrpanakha,* drew his sword and chopped off her nose. But she, being the sister of Rāvana, and feeling highly insulted at such treatment, raised a strong body of men to revenge herself on him.

137. Rāma, being engaged in a conflict, slew by a single arrow an army of fourteen thousand hardy Rākshasas; and stretched his bloody hands over Khara and his younger brother Dīshana, who, though hideous in appearance from having three heads, were soon destroyed.—Rāghava's bow then flourished.

* A celebrated giantess, the sister of Rāvana, who was so named from the length of her nails, *Sérpe* (a fan for winnowing corn) *nakha* (nails).

138. Rávana having heard from Súrpanakha of the exquisite beauty of Sítá, sent Márícha to Ráma to seduce his wife.

[*Exeunt.*]

SCENE, a forest.

*Enter Márícha.**

139. *Mári. (aside.)* Ráma holds a great rod like the Regent of Death, he being the offspring of the sun. The lord of Lanká is no less courageous, for by him Indra was defeated. I come this day doomed as it were to die.

140. What therefore is to be done had better be done ; for I am doomed to die. At whose hands would it be nobler to meet with death—Rághava's or Rávana's ? Better far to die by the hand of Rághava !

[*Exit Márícha.*]

SCENE, a hovel in a forest.

Enter Ráma, Lakshmana and Sítá, and Márícha in the shape of a golden antelope grazing at a distance.

141. *Man.* Ráma, who is the head of the Dasharatha tribe, passed some time in the company of Sítá and Lakshmana in a forest, and lived upon sweet fruits and roots. When Jánakí viewed the beautiful male golden antelope, which had been sent by the ten-headed Rávana, she was enchanted with its beauty.

142. *Sítá.* My love, be so kind as to bring me that strange and yet beautiful antelope, for you possess the strength of a lion.

[*To Ráma.*]

[*Ráma going in quest of the golden antelope.*]

143. *Ráma.* Dear Lakshmana, keep a watchful eye over this princess, until I return with the golden antelope.

[*Exit Ráma.*]

144. *Man.* Ráma with his arrow in one hand, and his great bow in another, and with a wreath of flowers on his matted head, went to look for the antelope in the wilderness.

* The maternal uncle of Rávana.

145. The magical antelope now began to lick the grass, which Rāma held out to it on the palms of his hands. It was not however easy to touch it, for at times it used to lie concealed between some shrubs; and at times it used to smell the shooting herbs, and then look around and run about; sometimes it rubbed its body against objects, and ran at a distance; sometimes it stopped and then moved about.

146. *Sītā.* Lakshmana, what think you of your elder brother, my dear lord's delay? He has been some time now in quest of the antelope in the wilderness. As the place is infested by night-haunters or Rākshasas, why do you not proceed to look after him, since I desire it so earnestly of you?

[*To Lakshmana.*

147. *Man.* Shoumitra, dejected at the harsh expressions of the king of Mithilā's daughter, encircled her with three lines, which he drew on the earth with the end of his bow, and then followed the footsteps of his brother Rāma.

148. The magical golden antelope had at this time led Rāma to a great distance. His brother Lakshmana, however, followed him at a quick pace. Meanwhile Rāvana, though touched with a degree of fear, entered in the disguise of a beggar, where the noble hermits lived. Shame! Shame!

149. No sooner was the golden antelope pierced in the breast with the shaft of Rāma, than it resumed the original shape of Mārīcha all over bloody; and the disguised beggar was transformed and appeared as the ten-headed Rāvana, decorated with precious stones, which shed a lustre upon his cheeks.

150. There in that forest, Raghu, the great warrior, pierced the antelope through the breast with his sharp arrow. There the ten-headed Rāvana appeared before the hovel disguised as a beggar.

151. *Beg.* O! chaste princess Vidéhī, the ornament of the descendants of the sun, give me some alms, and receive this garland of flowers, which is dusted with the dust of Hari's feet, in order to ensure every prosperity.

[*He then shews some Tulasi or sacred basil.*

152. *Sítá*. From thy peculiar looks, it appears that thou seekest unlawful pleasure; and that thou art therefore disguised as a beggar. I entreat thee, O unfortunate person, to excuse me for not granting thy request.

153. *Man*. Rávana persisted in begging: "Virtuous lady, give me some alms, after overstepping the circle marked by Lakshmana on the earth." No sooner had Sítá done so, than Rávana got hold of her, when she thus cried out for help: "Where are the children of Raghu?"

154. There (in yon forest) Ráma, the pursuer of the antelope, is proceeding on his way, and Lakshmana following his (Ráma's) course with uneasiness. And here (in the hovel) Rávana carries away the daughter of Janaka, almost lifeless, to the pleasant city of Lanká.

155. Sítá was surreptitiously carried away by Rávana during the fortnight of the waning moon, when Saturn (in her horoscope) was in the eighth mansion;* and she had hardly bestowed the half of what she had in her hand, when she was carried away. It was then mid-day, but the sun appeared less bright than usual, the moon being in her fourth lunar day.

156. When the gold-like Sítá was carried away, she cried out: "O Rámchandra, son of Raghu!"

157. When the lord of the Rákshasas flew upwards, the daughter of Vidéha mourned and exclaimed: "O Ráma! my love, thou chief of heroes, hast thou forsaken me?"

158. When Sítá entered Rávana's car, she began to throw away in all directions her nupúra, her upper garment, her bracelet, and her beautiful necklace.

Jatáyu† is observed in the forest.

159. *Man*. Jatáyu witnessed these three occurrences; the discharge of Ráma's arrow against the antelope, the sudden de-

* Hindu astrologers have it, that when the planet *Saturn* comes into this mansion, it indicates mishaps.

† An ornament for the ankles and feet.

‡ A bird of a huge size, the offspring of *Garura*, and the favorite of *Dusharatha*.

parture of Shoumitra to his friend Râma; and the bestowal of alms by Sîtâ herself.

160. *Jatâ.* (*seeing Sîtâ in Râvana's car, aside.*) Râma and Lakshmana seem to be intent upon deer hunting; but it is strange to find her, whose eyes are like the antelope's, in Râvana's car.

161. *Râva.* (*aside.*) Perhaps it is the hill *Mainâka*, which obstructs my passage? No, it has not the power to do so, for it dreads Indra's weapon. Perhaps it is Garura?* No, for it knows me and its lord (Vishnu) well. It must therefore be the old Jatâyû, that seeks death at my hands.

162. *Jatâ.* Are not you ashamed of yourself for carrying off the wife of Raghu? You, who have sprung from the family of Brâhma, and are signalized as a worshipper of Hara by cutting off your own heads, whose arms are enough to overcome Indra, since you with great facility raised the mountain *Kailasha* like a ball.

163. O malignant monster, thou and thy kinsmen shall perish at once through thy own folly in carrying off Sîtâ, though your progenitor has sprung from the family of Brâhma, and is the great worshipper, the bravest among living creatures, the most wealthy, and the husband of some heavenly women.

164. O Râvanâ! stop your car from proceeding further and liberate the hero's wife. I have overlooked your faults, because of your ignorance. Know me to be the protector of Sîtâ, since I am Dasharatha's ally.

(*Râvana contemning the bird, proceeded on eagerly.*)

165. *Jatâ.* O thou infernal beast, thou robber of another's wife, art thou yet proceeding on? halt, for I am that Jatâyû who resides near the hill *Gandha-mâdana*, and liberate this chaste woman; (*looking at Sîtâ,*) or I shall fix my long goad-like beak into your chest, and cause blood to flow therefrom, to be drunk by vultures.

* This in Hindu mythology is the regent of birds, a gigantic crane.

(Jatáyú encourages Sítā and manifests his anger towards Rāvana.)

166. Be not dismayed, dearest Sítā, as this vile creature cannot proceed further. Whither art thou proceeding with the wife of the great Rághava? I shall with my extended bill tear you into pieces, and throw your intestines in all directions for a repast to Dikpáls, and break your head.

167. O thou sinful wretch, I see thou hast kidnapped Sítā, who is compared to the crescent of the moon, that is on the forehead* of Shiva, and thou art running away:—look, these sharp claws of mine shall serve to lacerate your heads, which are adorned with jewels, in the same way as Gurura killed snakes. [To Rāvana.

[A fight between Jatáyú and Rāvana.]

168. *Man.* This bird having wounded the lord of the Rákshasas on the eye, broke the flag and the yoke, as well as the wheels of the car, and hurting the steeds, it made a noise, and by the fluttering of its wings drew and shook the car to the amazement of Rāvana.

[The bird then flew upwards.

169. Rāvana being highly enraged, struck the king of the birds which was then soaring in the sky, apparently fatigued, and felled it to the ground half dead. The bird then called out to Rāma repeatedly for help.

170. The bird which had broken the car, fell to the ground motionless. Rāvana suspected that it was counterfeiting death; he however hastened on to Lankā, having kept the daughter of king Janaka in the delightful park called *Ashoka*.

171. *Jatā.* Alas! I am unable to serve either the king Dasharatha, or Vidéhí, and I am unable to destroy any thing with my foot; alas! the moon-eyed Rāma sees me not; I am the unsuccessful Jatáyú, whose birth has been inauspicious.

[Thus regretting, he falls to the ground.

* In Hindu mythology, it is said that Shiva bears the disc of the moon on his forehead; termed *chandra-churá*, from *chandra*, the moon, and *churá*

[*Rāma and Lakshmana, in conversation in the way.*]

172. *Rāma.* Why, my beloved Lakshmana, art thou come to me, leaving Sītā? *Lak.* The respectable Sītā, finding you long in returning, censured me bitterly; I could not therefore help coming here.

173. *Man.* Rāghava, who had by a single arrow slain the wonderful Rākshasa Mārīchī, suddenly became pensive at finding his hermitage not graced with Sītā's presence.

174. *Rāma,* after slaying the magical antelope, returned to the hovel with his brother, and looked into the three corners of the place; but into the fourth, he was unable.

[*Exeunt.*]

ACT IV.

SCENE, *the hermitage in the forest.*

Enter Rāma.

175. *Rāma (bemoaning.)* I looked after Sītā within and without the hovel; but strange to say, I could find no mark of her footsteps: perhaps it is not the same hovel, or perhaps I am not the very person. Ah! I cannot endure to be bereft of her.

176. O Vidéhi, who wert a prop to the hovel, and comparable to moons,* and the solace of my life, whither hast thou gone?

177. *Man.* Rāma's whole body was at this time besmeared with the dust of the earth; his mind was perturbed with grief; he was burning with the fire of Sītā's love at her separation; and he seemed as if he were embraced by the earth.

Enter a Hermit.

178. *Her.* These four events have happened to Rama, viz. the loss of his crown, his retirement to a wilderness, his deprivation of Sītā, and the demise of his father.

179. At the approach of such calamities men become destitute of reason; as for instance, although it be unreasonable

* This is an hyperbole, in allusion to the brightness of the moon.

to believe in the existence of a golden antelope, yet Rāma believing such a thing went in pursuit of it.

180. Fate opposes or overcomes the understanding; but the understanding never overcomes fate; for Rāma, though sound in intellect, pursued the golden antelope.

181. The ill fate of Rāma obliged him to forsake his kingdom; to retire into a wilderness; to attack Rākshasas; and has caused the loss of his sound judgment at the appearance of a magical antelope; the loss of his wife; and his roaming in a forest under different shady trees.

182. *Rāma (rising from the ground.)* O my love, the glory of the Janaka race, to my eyes thou wert the moon, and the resemblance of the bird *Chakora*.

183. *Rāma. (looking at the hovel again.)* Whither art thou gone, O my dear wife, with thy lovely eyebrows? This is the place at which I kissed thy lotus-like eyes: here I drank nectar out of thy honeyed lips. (*Seeing some flowers scattered.*) Here lie the flowers that once pleased us both. Ah! whither hast thou flown, my love?

(*Rāma in search of Sītā by the side of the Godāvarī.*)

184. *Rāma.* Tell me, O Godāvarī! who art rich with transparent streams, if my loving Jānakī has come to you to gather lilies. Tell me, ye trees, ye peacocks, ye passages and passengers, tell me whichever of you can, where Maithilī is.

185. Ye trees that stand on mountains and are laden with blossoms, and that bend at every blast of wind, satisfy me, Rāma, the distressed son of Dasharatha, by saying whether you know where Sītā, my lovely Sītā is, with lips like the *Vimba** and with charming eyes, who moves as gently as the stately elephant, who has long dishevelled hair and a beautiful waist.

186. I see this is the same river Révā, the same forest, the same bower, the same mountain: here the wind blows as gently as it blew from the *Malayā*,† this is the same rivulet, but alas! here the darling Jānakī is not.

*The name of the red fruit of the *Momordica monodelpha*.

† The name of the Malabar range of mountains.

187. *Man.* Ráma looks after his wife, roaming over hills and in caves and forests; and he eyes the thick creepers with incessant thoughts of her and her ornaments.

188. *Ráma (not finding Sítá.)* Perhaps the lion has robbed her of her thin waist, the blossoms of her smiling countenance, and the antelope of her eyes. The champaka* while yet in blossom has perhaps robbed her of her fair color, and the black cuckoo of her agreeable voice. The loveliness of her person has returned to its native creeper, the elephants have imitated her in her gait, and the remainder of her beauty has been stolen by such in the forest as needed it.

189. *Ráma (finding the nupúra.)* Lakshmana, this *nupúra* delights me as did that of Sítá: examine Shoumitra, if it be the same, go in search of her other ornaments.

190. *Lak.* To identify her other ornaments would be a difficult task for Lakshmana. But he is the best judge of her *nupúra*, from the care he always took of her feet.

[*At a short distance, Ráma discovers her upper garment.*]

191. *Ráma.* This is Sítá's upper garment which was laid as a wager when we were engaged in playing at chess. This once served me for a fan, and this was that cloth she lay upon, when she was offended.

192. *Ráma (seeing the moon.)* O Shoumitra! repose thyself under the shadow of trees, as the burning sun has now appeared. *Lak.* Ráma, this is the moon appearing, why talk you of the sun? *Ráma.* My beloved, how do you know this? *Lak.* Because she has dark spots. *Ráma.* Ah! my darling Jánakí, whose eyes are like the deer's and whose face is as bright as the moon, whither hast thou gone?

193. *Ráma (to the moon.)* It is known that thou possess-est cooling beams; but why art thou scorching me with thy fiery radiance? I would have cut thee into bits with my arrow, hadst not thou resembled my Jánakí.

**Michelia champaca.*

194. *Rāma.* Who are you that reside here? *Lak.* I am the same person, your servant and brother Lakshmana. *Rāma.* My lad, tell me who am I? *Lak.* You are the reverend and inspired being Rāghava. *Rāma.* What brought us into this wilderness? *Lak.* We came in search of the lady. *Rāma.* What lady? *Lak.* The daughter of the mighty king Janaka. — *Rāma.* Alas! my dear Jānakī.

195. *Rāma (still musing.)* For fear of a separation, I did not allow Śītā to put on her necklace; but ah! we are at last separated, and it seems to me as if rivers, oceans, and mountains had divided us.

196. Although I have submitted to the death of my father, and the abandonment of my empire, and am content to reside in the wilderness, yet am I unable to bear separation from Jānakī.

197. She is like the goddess of fortune in a house, and a pretty painting brush for the eyes; her body is like the sandal when touched, and her arms are like snow, and resemble a necklace of pearls when placed round the neck; she has all praiseworthy virtues, therefore her loss is painful.

198. O wind, that blowest gently, touch once the comely body of Śītā, and then me, for I cannot live without her.

199. Her absence is as poignant as wounds caused by Cupid's fiery darts, which are inflamed with grief, and which burn my body.

200. The wind is gently blowing on my right side, the bees are humming on my left, the wide waste of the forest is before me, the bird *chakravāka* is weeping behind me, and the moon appears above. Amidst these five torments of my mind, I sit musing on Jānakī, and how I am to pass this long night!

201. The moon now acts the part of the sun; the gentle breeze is no better than the thunder itself; the necklace presses me like a needle; the light is made darkness to me, the moon hangs heavily under the shocks of fate; and oh! the loss of Jānakī is death to me.

202. Cruel and unconquerable Cupid, I entreat thee not to let fly thy shafts, which resemble a full blown lotus, at me. Thine is no proud achievement to slay me, I am already melted in fire at my Jānakī's separation. Sages do not deem it an act of heroism to strike one that is pining to death.

203. All thy arrows, five in number, have pierced my body; they are about to be turned into ashes since my body is consumed by fire at its separation from its fond object. Thou, Madana, art therefore unarmed from this day, and though I fall a victim at thy hand, I shall have the satisfaction of seeing others freed from thy oppression.

[At sunset, Rāma looking eastward, which was full of radiance, speaks to Lakshmana.]

204. *Rāma.* O Shoumitra, put out the fire of the forest with the water that issues from the mountain. *Lak.* Brother, what say you? It is the moon appearing from the eastern chain of mountains. *Rāma.* Why then is she smoky? *Lak.* It is not smoke, but the shadow of the earth. *Rāma.* Where art thou gone, O Sita, daughter of the earth!

205. I apprehend Maithilī is where I have not been; for wherever beggars go not, there victuals are in abundance.

206. *Man.* Whilst in search of Vidéha's daughter, Rāma met Jatāyú in a dying state, who expired immediately after having uttered these words: "Your Sita has been carried away by the ten-headed Ravana."

207. *Rāma (turning towards the bird.)* You that are an ally of Dasharatha, and the destroyer of his enemies, can you, revered king of birds, say what is the matter?

208. *Rāma (after performing the funeral rites of the bird.)* O revered bird, ascend thou into heaven by thy merits. What more need I say to thee except this, that thou shalt conceal from my father the fact of my wife's having been decoyed. But if I be Rāma indeed, the ten-headed Ravana, who has defeated Indra, shall in a few days reach thither* with ignominy, and be made to confess all the circumstances.

* The place of the departed.

209. Leaving my empire, resorting into the wilderness, being bereft of Sītā, and losing my father, are so many afflictions, each of which appears to me as if calculated to cause an ocean of tears.

210. I see no limit to my affliction, I find no shore to the boundless ocean of my grief; one bad omen brings in its train many others.

211. Kékaś has, certainly acted right in enthroning Bharata, for how could I, who am unable to protect a wife, have governed a kingdom?

212. My father has prudently sent me into the wilderness, for I am devoid even of common sense, so as not judge of the impossibility of there existing such a thing as a golden antelope.

213. Sagara has acquired fame from the ocean *Ságara*,* Bhágíraṭha from the river Ganges;† but what have I acquired! I could not even keep possession of a wife!

214. Wealth, when once destined for a man, can never afterwards be kept back, even from unforeseen circumstances. So, man ought not to grieve or be amazed at his destiny; for, it can never be set aside.

215. Where is that dear wife of mine, both young and delicate; of noble extraction and fair color; the most delightful and talented; and the cause of my happiness? By the separation, we can walk no further. O devotee, is such a female thy consort; no! no! she is thy helping stick.

216. Jánakí, you on the one hand distress my mind, and the lord of Lanká on the other burns me in the fire of Madana, whilst anger preys upon me. I am consumed and were by the fire of the chaff and of dry cow dung.‡

217. I mourn not at the separation or taking away of my beloved; but I mourn at the possession of this bow.

* The ocean *Ságara* is named after the king Sagara.

† Otherwise called *Bágiratha*, after king Bhágíraṭha, according to the *Bhagavata Purana* and *Rámdyana*.

‡ Such fires are known to be very heating and not easily extinguished.

218. *Ráma.* My beloved, I went to a distance for the golden antelope, little imagining that I would thereby be deprived of Jánakí. Alas! I am deeply grieved to think that my wife has been taken away; for none of the Kshétri race is yet known to have lost his wife even up to his last gasp.

219. What else can be more tormenting to me? my actions are already known. It would therefore be better for me to die than re-assume the reins of a kingdom, that has been the occasion of such calamities. [*To Lakshmana.*

Ráma sees a serpent.

220. *Man.* The serpent following *Ráma*, and preceding *Lakshmana*, said: "Praised be *Ráma*, and this large forest." The serpent then proceeded on.

*Lakshmana meets a Kavandha.**

221. *Lak. (seeing him.)* Who is this *Kavandha* with extended arms of four *kroshas*,† by which he blocks up the way? Is not this he whom *Ráma* slew with as much ease as a plantain tree covered with fruit is cut down?

[*To Ráma.*

222. *Man.* *Kavandha* having been slain by the arrow of *Ráma*, is purified and transformed into a comely person, whose friend's life, the husband of *Sítá* gained at *Shravana's* hermitage, through the medium of *Hanúmána* and *Sugríva*, who promised him such assistance as he might need in searching after *Sítá*. *Rághava* also has made a declaration to the chief of the *Vánaras* to slay *Váli*, *Ráma's* enemy.

223. *Ráma*, being helpless, began to ramble upon the hill *Rhishya-muka*, where he found *Sugríva* also, as a friend in affliction.

224. The active *Ráma*, on the promise held out to him by the king of the *Vánaras* to help him in destroying *Váli*, threw at a distance the bones of *Dundubhi* (a demon,) which were as heavy as a great mountain, and dashed his arrow as a

* A headless trunk. In Hindu history, it is the name of a demon, whose head was forced down his body by a stroke of *Indra's* thunderbolt.

† Eight English miles.

thunderbolt on the ground, which penetrated the seven subterraneous regions, and caused a deafening noise to all persons.

225. *Ráma (to his arrow.)* If I have always been known to venerate Kushika's son, and if I have also respected the *twice-born* Bráhmans, and ever looked upon others' wives with singleness of eye, then may this arrow penetrate the seven unfathomable lower regions.

226. *Man.* When the son of Dasharatha darted his arrow, it went through seven palm-trees, and then penetrated the seven regions, as if one had by a single stroke perforated a number of plantain trees; and the sound thereof was so great, that it echoed through the atmosphere, and filled with consternation seven mountains, seven elephants, seven sages, seven oceans, and seven subterraneous regions.

[*A field of battle, forming part of the Scene.*]

Enter Váli.

227. *Man.* Váli, hearing that Ráma, who was naturally kind, had without provocation driven his arrow through seven palm-trees, grew wrathful, and, setting out from his mountainous caves, appeared in the field of war.

[*Exhibition of a mountainous cave.*]

Enter Tárá.

228. *Man.* Being overjoyed she mused thus: "This day, I who have been long deserted, shall through Rámchandra's kind instrumentality, lie on the bosom of my husband."

[*She pronounces a benediction upon Sugriva.*]

229. *Man.* Tárá, the wife of Sugriva, put by her necklace, and sat in the mountainous cave, with her hair dishevelled from affliction; and she was nigh unto the shore of the ocean of grief, having been pierced with the arrow of Madana; she raised her hands and prayed that the life of Váli, who was an oppressor, and a sinful and quarrelsome person, might be forfeited.

230. *Lak. (with signs betokening caution.)* Váli is unequalled in power within the four boundaries of the wide world.

231. *Ráma (smiling.)* O Shoumitra, be not amazed 'at Rághava's stringing his bow: he has done it to slay that sinful wretch, by whose destruction all honest people shall be delivered from the bondage of fear.

232. *Váli* O son of king Raghu, hold this arrow, you know me to be a son of Indra, and to have a weapon with which I cut off the demon Dundhuvi, and have sent him to inhabit the dominions of the regent of Death.

[*Both of them appear in the field of battle.*]

233. *Lak.* Váli, being slain by the famous Ráma, fell down wallowing on the ground. At this time, the deities showered flowers over the head of the enemy.

234. *Váli.* Rághava, was I not capable of doing that which Sugriva is deemed competent to do? Why have you killed me without a fault? [To Sugriva.

235. *Ráma (complaisantly.)* O son of Purandra,* your body is now purified, though you condemn my act by pleading your innocence: I tell you however, that for this wrong perpetrated by me, merely to please a friend, I shall have again to suffer the absence of Janaka's daughter.

236. *Váli.* Let the great warrior, by his favor, come to me, O fortunate root of the Raghu tribe, and leader to heaven; and make my son Angada your slave, and support him.

237. *Man.* Rámchandra, having in the field of battle, put Váli to death with his arrow, has committed the kingdom of Kiskinda to Sugriva; and passed the gloomy rainy season in the caves upon the hill *Mályavána*.

[*Exeunt.*

ACT V.

SCENE, the hill *Mályavána*.

Enter Ráma and Lakshmana.

238. *Man.* Although *Shri* Ráma is unequalled in power, yet being ashamed at the loss of his wife, he has passed the autumnal weather in caves.

* One of the names of Indra.

[Ráma being dejected in mind, pines on the hill Mályavati.]

239. *Ráma.* My beloved, the lilies which resemble your eyes, have sunk under water; the moon which looks like your mouth, is clouded; and the ganders which resemble you in their gait, have disappeared. When these things, which you resemble in some measure, are from the change of season not to be seen, to what may you be compared when I reflect upon your person?

240. *Lak.* The gentle zephyr is blowing, the clouds are thickening, the lightning is flashing, the peacocks are singing. All these must be grievous to Raghu's son and cause his heart to fail him.

241. *Ráma* (*thinking on the former condition of Sítá.*) I am invariably reflecting upon that daughter of the king of *Mithilá*, who witnessed the sage *Ráma* or (*Parasharuma*) once enraged at the sound of *Purári's* bow, and in a fighting attitude with me; which sight so terrified her, as to change her moon and lotus like complexion, and make her appear irritated.

242. Though the appearance of the pleasing black aquatic birds and that of the cloud, and the blowing of the breeze, the drizzling of rain, and the sound of peacocks, be endurable to a saddened heart, as the earth endures all her burdens; yet ah! I am unable to endure the loss of *Vidéhí*!

243. How can you, my beloved, be still amidst the swarm of bees, which annoy you, and, taking your eyes for blue lilies, your hands for lotuses, your cheeks for the flower of the *Madhuka*,* buz around you and sit upon you?

244. *Ráma.* My dear wife is to me a minister in business; a servant in service; a chaste woman in religious matters. And I would compare her to the earth in forbearance, a mother in affection, and a welcome companion in merriment.

245. Tell me *Shoumitra*, whither is she gone, the object of my fondest regard, and as dear to me as Cupid who wears a flowery bow, as a valuable jewel on a head ornament for

* *Bassia latifolia*.

women; who is a charm to gay persons; whose graceful walk is like that of the elephant; and whose looks are like the flower of a hundred petals.* [To Lakshmana.

246. (*Aside.*) Ráma has often heard, that there is none so wretched among the race of the sun as Shoumitra, whose wife has been decoyed by a lustful monster. Such an event may perhaps reach his father's ears, and grieve him though he be seated with Indra on his throne.

[*Ráma perceives that Sugriva had not returned at the close of the rains.*]

247. *Man.* The powerful Ráma desired Lakshmana to invite Sugriva, that he might fix a cantonment.

SCENE, a part of the kingdom of Kishinda.

Enter Sugriva.

248. *Lak.* Hark, thou chief of the Vánaras! The renowned king Ráma is in the wilderness, and Lakshmana, who has been deputed by him, is now arrived at your city-gate to relate all about the king of the Raghu tribe. The head of the Vánaras laughed at this, and asked:—"What about Ráma?" The Vánara felt surprised for a moment.

249. Ráma, who by desire of Koushika, slew Táraká, and defended his religious ceremonies; and in order to gain Stítá, broke Hara's bow, defeated Parashuráma, and killed Márícha in the chase, and lately destroyed Váli, is now roaring like a lion.

(*Sugriva then enquires after Shrí Ráma's health.*)

250. *Lak.* Rámchandra has said, that the arrow with which he killed Váli, is not yet blunt; let Sugriva therefore be careful lest in time he share Váli's fate.

[To Sugriva.

251. *Sug.* O excellent man, what is said by you relates to the Vánaras; though I wish to be freed from such qualities, yet I cannot.

* The lotus.

252. (*now entreating.*) Excellent people never change their good qualities, not even till death; as the lustre of gold fadeth not though it be often thrown into fire; sugar-cane, though cut into pieces, retains its sweetness; and sandal-wood though rubbed incessantly, loses not its fragrance.

253. *Ráma* (*aside.*) My father has given the kingdom to Bharata, and Rávana has decoyed Sítá. *So saying, he flung his bow and cried aloud.*

[*Seeing Sugriva.*

254. *Sug.* Pray, tell me, lord of the Raghu tribe, the cause of your flinging away your bow; Jánaki must be within this small world, encircled as it is by seven oceans, ten ends, seven principal mountains, and fourteen spheres with one sky.

255. *Ráma.* The mind of man is not at rest when calamities befall him. I see the residents of Lanká are undaunted, who then is able to go thither?

Enter Jámbuvána.

256. *Jám.* *Ráma*, send for the son of Pavana, Hanúmána, who is of the race of the Vánaras, for he is capable of proceeding thither.

Enter Hanúmána.

257. *Hanú.* (*saluting Ráma.*) My liege, permit me either to uproot the city of Lanká, which is well secured by strong walls and gates, and bring it here, or to destroy the whole army living there; or let me make a bridge over the ocean, by breaking the summits of mountains, as these are to me slight undertakings; or favor me with your commands, for I am skilled in every operation.

258. *Ráma* (*looking at Hanúmána.*) I am sensible of your capability in any of these undertakings; but it would be vain to attempt any thing of the kind, if Sítá be no longer alive. First enquire if she is living.

259. *Hanú.* My lord, to me this atmosphere appears a tree, which has the crocodile for its root, the oceans for its bed,

the clouds for its leaves, the stars for its buds and flowers, and the sun and moon for its fruits.—All these are under my control; command me therefore without hesitation to look after Sítá.

[Ráma hearing these words of Hanúmána smiled.

260. *Hanú.* (*aside, not knowing where Sítá was.*) O hard fate, it is thou that art the cause of these events, viz. Ráma's being at Ayodhyá, and going thence into the wilderness, called Dandakáranya, at the instigation of Dasharatha; the appearance of Mārīcha in the shape of a golden deer; the missing of Sítá; the friendship of Sugrīva with Ráma; and my going in search of Janaka's daughter.

261. *Mun.* Hanúmána, calling upon Ráma, fell prostrate at the feet of Jāmbuvána, and embraced all the men of the army, giving them, at the same time, hopes of his return to his friends, who were then crying with their heads bowed down. After this, Hanúmána left orders with his servants, and jumped into the ocean from the summit of the *Mahéndra* mountain.

*Enter Sampátí.**

262. *Mun.* Sampátí viewed the city of Lanká which was situate on the other side of the ocean, and at the distance of a hundred *Yojana*† from the abode of Sítá. And Hanúmána thinking that a diminutive body would not be able to leap over the ocean, stretched himself perpendicularly to such a degree as to reach the sky with his head.

263. When the progeny of the wind leaped so furiously as to resemble the *Garura* whilst flying, the ocean appeared still, and the aquatic animals were motionless and kept gazing in all directions and making a great noise.

264. A confusion was then occasioned in the camp of the Vánaras, who were thinking how Hanúmána could approach Rávana alone.

* The elder brother of Játayu.

† *Yojana* is equal to 800 English miles.

*Enter Surasá.**

265. *Man.* Hanúmana, who had been devoured by Surasá, came out of her, and standing on the mountain *Maináka*† slew Singhiká the female Rákshasa, who had obstructed his way : he then entered the city of Lanká.

SCENE, the city of Lanká.

266. *Man.* At night, Hanúmana, the chief among the children of Pavana, entered Lanká, and began strictly to look after Sítá every where, on the brink of the water and the land; under shrubs, near walls and on trees; and in the palaces of Kumbhakarna‡ and Indra, on the summit and in the caves of hills; but not being able to find Vidéha's daughter, he became pensive, and thought thus.

267. Though I have looked after Sítá in the apartments of Rávana's mother, brother, wife, minister, and courtiers, and in the dwellings of renowned personages; in palaces, and other secret places; yet have I been foiled in my attempt to trace her out. Perhaps, being fearful of Rávana, she has plunged into the ocean.

268. The progeny of the wind, contracting himself, looked at Lanká and the palaces there, which appeared as clear as the rays of the full-moon, and then getting into the garden of Asoka clandestinely climbed the Asoka tree||, whence he espied Jánakí surrounded by a number of female Rákshasas.

Enter a female Messenger deputed by Rávana.

269. *Fem.* Rávana is he whose orders are obeyed even by Indra, who has conquered the three worlds, who is Shiva's captive, and has his abode in this Lanká; who has sprung from Bráhma, and has none to equal him. If however there be any other as conspicuous, yet none possesses such qualities.

* A magical woman.

† Which sprang from the Himálayá or snowy mountain, that divides India from the Chinese Tartary.

‡ Brother of Rávana.

|| Jonesia.

Enter Ravana.

270. *Ráva.* O Maithilí ! you who have a moon-like face, and afford cooling beams, save my life ; you who have deer-like eyes, my soul, be kind to me.

271. O daughter of Janaka ! Is it he who is but a devotee and an ignoramus that has occasioned such ill treatment to you ? he is but a worm of the earth, alienate therefore your affections from him, and love me, I beseech you.

272. O Sítá, compose yourself and accept the king's regards. Look at the golden city of Lanká, and at its king. He will employ his ninety-nine queens in your service ; Mandodari only shall be excepted. Rest assured that the king will do this for you.

273. O Sítá, look at my heads, which Mahésa himself puts upon his head,* and which are *now* at you feet ; and despise me not. — Sítá hearing such expressions from the libertine spoke thus : “ Fie upon thee, for bearing the heads that were once offered up ! ” May such words of Sítá ever be auspicious !

274. *Sítá.* Know, thou wretch, that he who conquered Shiva, is he from whom Kártavíryárjuna, (in whose custody thou wast,) learned the skill of arms, and by whom he has been subdued, and the same is my husband.

275. *Man.* The ten-headed Ravana fell at the lotus-like feet of Jánakí, and looking at her, addressed her thus :— “ If you are not pleased even at Indra, the king of the deities, prostrate at your feet from fear, what then may I do ? O instruct me how to act.”

276. Sítá, in reply to the king, gave utterance to the following words which flowed gently, though angrily, from her sweet lips. “ I shall be pleased when Ráma shall have slain Ravana with his arrow, and when vultures shall put their claws upon the head of the deceased.”

* It is said, that when Ravana was in the act of worshipping, he severed his ten heads, and offered them to Shiva in order to gain his favor.

277. *Sítá*. As there is a difference between a crow and Garura; between a jackal and a lion; between a fire-fly and the sun; such is the difference between you and the son of Raghu.

278. *Ráva*. You shall lament for the destruction of Ráma by me. *Sítá*. Not of Ráma, but of Áráma,* to a certainty. *Ráva*. Why are you mortifying your comely person from self-esteem? *Sítá*. Certainly, because of your unpleasant words.

[*Hanúmána laughing at their conversation. Rávana, being reproached by Sítá, withdraws.*]

Enter Trijatá.

279. *Sítá*. Pray, tell me how Rávana, who is strict in his duties, could have been guilty of decoying such a woman as I who am another's wife?

280. *Trij*. *Sítá*, he who is once pierced with the love shafts of Manamatea (Cupid,) never regards either morality or sobriety.

281. For the breast of Rávana even Indra's weapon was blunt; the circular weapon of Hari was bent when it struck such a breast; the rod of the regent of death was broken into a hundred pieces; and the rope of Varuna† was torn; but the arrow of him who holds the arrow of love, has pierced through that breast. Now I, who am a female messenger, ask where is your love for that arrow, and of what tree has it been made?

282. *Hanú*. (*seeing Sítá.*) Pray, who are you, whose eyes are like the petals of the lotus, who wear yellow silken cloth, and who hold fast the branches of trees, and are eminent for beauty?

283. Why are tears of grief gushing like a stream from your lotus-like eyes, or water flowing from petals?

284. *Sítá*. I am the daughter of Janaka, the mighty king of Vidéha, and the wife of the wise Ráma: my name is *Sítá*.

* She means the destruction of Rávana's garden, which is signified by áráma.

† The Indian Neptune.

285. *Hanú.* What are Ráma's valiant deeds? *Sítá.* He has saved the Raghu tribe, and fulfilled his contract* with Janaka: he has also defended his subjects, and maintained his faith.

286. He is skilled in arms, and versed in the Védas and all the other sciences pertaining to them; and he is strong in his faith: he is renowned in arms, and has a shell-like neck,† and a noble mind.

287. *Hanú.* (*shewing a ring.*) Ráma, of noble descent, of fair complexion, and of a pleasing appearance, has sent this gold ring of chaste work.

288. O mother Jánakí! *Jan.* Who are you? *Hanú.* I am Hanúmána. *Jan.* Who has sent you? *Hanú.* The respected Raghu, as a messenger. *Jan.* What is that in your hand? *Hanú.* A gold ring.

[*She takes it in her hand, and presses it; crying at the same time aloud for Ráma, who had induced Hanúmána to come to her.*

289. *Man.* *Sítá*, on looking attentively at the ring, on which was the picture of Ráma, and which was ornamented with precious stones, exclaimed:—"I see he participates in my grief." So saying, she fainted away. On recovering her senses, she asked:—"Is Ráma so very weak and reduced?"

290. *Hanú.* Shrí Ráma, from want of your presence, is sad upon the mountain, and finds nothing to please him: his body is as hard as a mountain gem while it is yet entire. The earth‡ which is named after him is not yet cleft. *Sítá.* Pray, how have you crossed the ocean?

291. *Hanú.* Under your auspices, a favourable wind, and the complaisance of your husband, I have crossed it; and I have from these three favors, had strength to overleap the ocean, which I considered as the mere print of a cow's foot.

[*Sítá recovers her senses a second time.*

* Of bending the bow.

† In allusion to the convexity and thickness of a turbanate univalve shell.

‡ The first of the five elements, the names of which are earth, water, air, ether, and light, or energy; these make up the corporeal frame.

292. Where* the moon appears like the sun, scattering his beams as sparks of fire, and where he exhibits himself though he is camphor colored, like Indra's thunderbolt, where his disc appears as if in alarm, and where the wind is as the submarine-fire, and the sandal wood† thereof as the conflagration of a forest. *Sitā*. Take these fruits‡ as a token from me, and go quickly to Rāma.

293. Lay one of these fruits at the lotus-like feet of Rāma; distribute two of them to the army; give the best one to Su-grīva; and one to Lakshmana with my blessings. After this, you, the promoter of happiness to the army, shall take it.

294. *Hanū*. O moon-faced! I am Rāma's messenger, what can be insurmountable to me, the head of the Vānaras, who are apt to kill their offspring!§ It appears that Providence is now favorable to you, but Lakshmana is grieved on your account.

SCENE, a mangoe garden in Lankā.

295. *Man*. When Sitā had concluded her kind expressions, the mighty son of Pavana resolved to destroy the garden; he therefore instantly disguised himself as an old Brāhman, toothless, with red eyes and grey hairs, and in that shape reached the garden gate, where he humbly addressed the porters as follows:—"Brothers, favor me with some of the fruits that are lying at the foot of the trees."

296. *Porters (to Rāvana)*. The garden, where the wind blows gently; the sun is terrific and warm; the clouds are ready; and Vishwākarma|| is always in waiting to repair old delapidated walls; has just been destroyed by a single monkey.

[*Exeunt Porters.*]

* The ocean.

† This wood possesses the quality of cooling when it is rubbed with water and applied to the body; it denotes therefore, a cooling substance.

‡ Mangoes.

§ It is natural with the male of monkeys to destroy their cubs (particularly the male ones). The females therefore take all possible care to remove them as soon as they are born.

|| The architect of the deities, declared to be the son of Brāhmā.

Enter a wounded Porter of the Garden.

297. *Wound. Por.* Listen to me, my lord ! A cruel Hanúmāna has in sport uprooted all the trees, and in anger destroyed all the porters, except one who has been providentially spared to bring you the news.

[Ravana, hearing this resolves to encounter Hanúmāna, and sends an army of Rákshasas for the purpose.]

298. *Man.* Ravana, affected at such news, asked : “ Is it a Hanúmāna that has so easily crossed the mighty ocean ? ” And being ashamed he bent down his head, by which his earrings dropped, and he began to reflect that this envious beast must be for Rāma, and must have come to Lankā to shew its prowess. The progeny of the wind thus gave much trouble to the ten-headed Ravana.

299. *Trij.* Hanúmāna, having been deputed by Rāma, complimented Sítā with a ring.—“ What, what ? ” exclaimed the courtiers, all of whom were standing about the throne, with a commission to Akshaya, the eldest son of Ravana, to catch the beast.

Enter Akshaya.

[When Akshaya, by command of Ravana, prepared to set out, the courtiers thus addressed him.]

300. *Cour.* An undaunted Hanúmāna, having jumped over the wall and city-gate of Lankā, bids open defiance to all. Think on this, O prince Akshaya, before you meet him.

[Akshaya opposes Hanúmāna and falls; Shakrajit permitted by Ravana, goes against Hanúmāna.]

301. *Cour.* The king, being informed of the death of Akshaya, sends Shakrajit in arms to bring you down, O Hanúmāna: whither have you fled ?

302. *Shakra.* O Māruta ! (Hanúmāna,) you have given some hopes to Sítā by intelligence from Rāma and others, and have taken from her the most valuable jewel as a sure token for the lord of the Raghu tribe; and you have spoiled the garden *Ashoka*, and destroyed Akshaya and other Rá-

kshasas without hesitation. You have now made yourself a captive to see Rāvana.

[To Hanú.

303. *Rāva.* O Hanúmāna, vile messenger, how have you overleaped the insurmountable ocean, which is filled with aquatic animals, and which has terrible waves? How have you come hither without a car? * Tell me who sent you, and what is your name? fear not: I shall never kill you.

[To Hanú.

304. *Hanú.* I have been deputed by Shri Rāma and Lakshmana, who are of renown, and who reside on the hill *Chitrakūta*, to go on a strict search after Sítá. I have long obtained a boon from Shiva, which enables me to go from place to place. Know, Rāvana, that I am the son of the wind, and that my name is Shri Hanúmāna.

305. Shri Rāma, who has destroyed the powerful Váli, and strengthened the troop of the Vánaras, and who has made Sugriva a great king, and is always happy with his companion, who is sorrowful at the words† of all the deities, now shines like the Regent of death, at the loss of Janaka's daughter.

306. *Rāva.* Who are you, Hanúmāna? *Hanú.* I am the son of the wind, and the messenger of him who holds a sharp weapon, and is the master of arms in the world, whose strength is such that the mountains *Trikūta* and *Saméru* are but trifles in estimation, and in whose presence many Rāvanas like yourself are but as insects.

307. *Hanú.* Know, Rāvana, that though I, the son of the wind, am alone, and you possess ten heads and are the king of millions of subjects, yet am I able to succeed in battle and get Síta back. But Rāma seems resolved to touch the earth‡ with his right hand, and, as he declared to Sugriva, to kill you himself.

* Meaning the car of Rāvana, which has the power of passing through air.

† Complaints of the deities for Rāvana's oppression towards them.

‡ An ancient Hindu custom of swearing.

308. O Rávana, who art inferior to all Rákshasas, and a beast, ignorant wretch! I advise you to leave off your vain boasting, to present the daughter of Janaka to Ráma, and to lie prostrate before him, if you seek the enjoyment of your kingdom and desire to leave it to your sons and grandsons after you.

309. If you mean to preserve your life, and the lives of your sons and grandsons, your brothers, relatives, and friends, as well as your generals and subjects, go then with all your hearts' desire to Ráma, the great and glorious, and restore Maithilí (Sítá) to him.

310. You are to be the king of Lanká, until you have seen the son of Dasharatha's face, the embankment of the ocean, and the destruction of Lanká; and until you witness the death of your friends, sons, relatives; or until you have yielded yourself up to Ráma, the lord of men.

311. Although you may be the ruling king of Lanká until you see Rughava, yet, when he arrives, where will you and Lanká be?

Enter Vibhíshaua.

312. *Vibhí.* (to Rávana on finding him incensed.) I find no mention made in our religion of destroying a messenger; but it is said, that if such a one use indecent language, he should be punished either by disfiguring or chastising him, or shaving his hair, or inflicting some marks on his body.

313. It is advisable soon to burn the long tail of Hanúmána, which is his only ornament, and then to let him depart.

314. The king was about to kill the messenger, but being enraged at hearing Vibhíshana, he tied Hanúmána's tail with a cloth, and set fire to it to disfigure the beast.

315. *Ráva.* Now a fire has broken out. *Hanú.* Desire the clouds to shower rain. *Ráva.* The wind is too high. *Hanú.* It shall cease, for all the inferior deities are subject to you.—By such expressions of Hanúmána, the heart of the ruler of Lanká was as much in a flame as the city itself.

[At this time, the inhabitants began to deliberate thus.]

316. Is it the sub-marine fire of the ocean that we see, or the sun appearing in its fiery orbit? It is either the lightning flashing in the sky, or Shiva exhibiting his fiery forehead; it is either the fire of dissolution or the rainbow in the clouds; or the mountain Suméru, or the polar star visible in its orbit, or the same Hanúmāna with its long tail.

317. *Hanú.* I am now consuming the city of Lanká, which is well peopled and ornamented with crystals and precious stones, for your crime of stealing Sítá in the absence of Ráma and Lakshmana.

318. *Man.* At this time, several Rákshasas named *Agni-mukha* being alarmed, cried out incessantly for water. But the fire not being extinguishable, Lanká was consumed.

319. *Ráva.* Be quick in securing the stables of horses and elephants, my bed-room, the rooms of my wives, the cabinet of my jewels, and my treasury; for the wind is blowing hard and the fire is blazing: the eyes of damsels appear to be hurt by the smoke, and their breasts are beaten by them with violence: the young as well as the old cry bitterly from fear, and the shrieks of women are heard from all quarters.

320. *Man.* When the lord of Lanká saw that Lanká was in flames, he cried out incessantly for water, from the neighbouring ocean and river, to quench the fire.

321. *Ráva.* None of the Nikumbha,* Kumbhodara,* and Kumbhakarna, were able to put out the fire, that had broken out in the room of Mandodarí,† by means of water. Hence, their having the names to which is prefixed the word *kumbha* (pot) is useless.

322. *Man.* After the destruction of Lanká, the son of the wind presented himself before Sítá in the garden of *Ashoka*, and said:—"I have consumed *Lanká*; pray, lady, now give me leave."

323. Sítá, like a deadly female serpent against her enemies, gave Hanúmāna her head-jewel as a memorial for her husband.

* The sons of Kumbhakarna, who is the brother of Ravana. † Ravana's wife.

324. *Sītā.* Convey this news to Rāma, (who upon one occasion, decorated my cheeks with red arsenic by applying it first to his hands,) that I shall endure this life only a month longer.

325. *Man.* The son of the wind, after destroying Lankā, unhesitatingly returned and joined Jambuvāna, the general, to whom he gave a narration of his exploits; by which the general was much delighted: Hanúmāna then went in company of other Vānaras to the garden named *Madhu-vana*, which was Sugrīva's choicest place of resort for relaxation.

326. In that garden was a porter named Dadhi-mukha; the Vānaras overpowered him, and by that means went into the garden, where they indulged themselves in pleasure: the defecated porter at this time went to Sugrīva.

[*Exeunt.*

ACT VI.

SCENE, the *Vindhya* hill.

Enter Dadhi-mukha and Rāma.

327. *Dadhi.* Be prosperous, O Sugrīva, at whose command the Vānaras have got upon the mountain *Vindhya*, (to meditate upon Vidéhi,) where there was a garden which they entered with the intention of destroying it. The Vānaras then saluted the deities that were on the mountain, and, having obtained fruits in return, eat them with relish.

328. *Rāma* (to Sugrīva, not knowing of Hanúmāna's arrival.) It is a month now and Hanúmāna has not yet returned from Lankā; may he be prosperous! I fear, however, that he has been ensnared.

329. Hear me, O Sugrīva! how strange it is, that no intelligence has been received regarding Hanúmāna! I fear because of the dangerous ocean and the strong citadel of Lankā, as well as the ten-headed Rāvana, who is both wicked and dangerous. Perhaps Hanúmāna has been destroyed in his hazardous enterprise, particularly from using such language as may have caused Rāvana's displeasure.

330. *Sug.* (to Rāma on Hanúmāna's return from Dadhimukha.) We have a garden on this mountain called *Madhuvana* into which Hanúmāna, being successful in his undertaking, has entered, and which he has destroyed. We believe therefore that Hanúmāna is successful, and that his return is not untrue.

Enter Hanúmāna.

[*While such conversation was going on, Hanúmāna appeared with a smiling countenance.*]

331. When Hanúmāna, the chief general and the greatest warrior, presented himself before the distracted Rama, it was cheering to him like the return of the spring.*

332. *Rāma.* Hear me, O Hanúmāna. *Hanú.* What is your command, my lord? *Rāma.* Have you seen Jānakī? *H.* I have. *R.* Is she alive? *H.* She is. *R.* Does my beloved think of me? *H.* She does. *R.* Is she emaciated? *H.* She is. *R.* What does she utter? *H.* The names of Rāma and Lakshmana. *R.* What proof have you of all this being true? *H.* Here is her chief ornament.

[*Hanúmāna then gives the jewel of the head, as the first taken of her.*]

333. *Man.* Rāghava, on receiving the jewel, put it round his neck, and now and then on his breast and back, and addressed it in a fit of deep love, to know the welfare of its possessor: he then bathed it with his tears, and looked at it attentively.

334. *Hanú.* You once decorated the cheeks of Jānakī with red arsenic by first rubbing it with your hands; this is the second proof I have of my visit to Sītā.

[*Rāma attempts to embrace Hanúmāna.*]

335. *Hanú.* O Rāghava, I am not worthy of your embrace, for I have not been able either to drink the ocean,

* One of the six seasons of the Hindus, each of which continues two months; viz. cold, dewy, vernal, hot, rainy, and autumnal.

or destroy at once Rávana's mansion; or bring his heads; or convey Sítá to you.

[*At saying this the son of the wind felt much ashamed of himself.*]

Ráma. What more remains to be done by you when you have consumed Lanká?

336. *Hanú.* O Raghu-nandana! Lanká has been consumed by the fire of your anger; as for me, I have been but a mere agent in applying the fire. *Ráma.* You have done every thing by overleaping the ocean.

337. *Hanú.* My lord, your lustre is like the sun's, and it is that which has dried the ocean, so I fearlessly walked through it as through dry land. As to the water with which it appears filled up, it is the tears of the female Rákshasas; hence vain would be my boasting of having overleaped such an ocean.

[*Ráma and Hanúmana sitting together begin to converse with one another.*]

338. *Ráma.* Where does Sítá reside? *Hanú.* In the secret garden of Rávana. *R.* What kind of passage is there which leads to it? *H.* Dreary, but I fortunately made my way through it.

[*When the son of the wind spoke thus, Ráma became senseless from fear and joy, which his eyes betokened.*]

When Ráma recovered from his trance, he asked;—"How is Sítá?"

339. *Hanú.* The moon-like Sítá is darkened in her complexion; her eyes are the deer's; the tips of her fingers look greenish like tender leaves; her sweet voice is like that of the female cuckoo, by which the good looking plume of the peacock appears shorn of its beauty.

[*Ráma inquires into the present state of Sítá.*]

340. *Hanú.* She is as weak as the moon on the first day of her appearance; her color is pale, and she looks like the blue stalk of the lotus; her tears are shed as copiously as the

current of the ocean; her grief is more ardent than fire. I have given you but a faint description of her appearance and suffering; she lives notwithstanding, and repeats your name constantly.

341. Naturally she is of a delicate make, but her separation from you has thinned her a good deal, even as learning is diminished when read on the first day of the waning moon,* and is therefore seemingly lessened.

[*Rāma then questioned Hanúmāna as to how he had gone over the ocean.*]

342. *Hanú.* Our movements are merely from one branch to another; but in overleaping the ocean, I have done it merely by your favor.

343. Should a sinful person pronounce the word *Rāma*, he would overcome worldly fascinations, which are compared to the ocean; and can it be a strange thing for me to overstep the ocean, when in possession of your ring?

344. *Rāma.* What! overstep *Lankā*, which is a square city, encompassed with seven strong walls, and guarded by four hundred thousand generals and three millions of cars.

345. A city surrounded by three millions of edifices, and nine millions of holy places. Pray, how did you get through such difficulties, the ten-headed *Rāvana* being yet living;

346. And how did you set fire to the great *Lankā* which can hardly be approached even by the deities?

347. *Hanú.* *Sitā's* strong breathing and your fierce anger, O king, caused the destruction of *Lankā*; I was but an agent in the work. *Rāma.* How have you defeated *Rāvana*?

348. *Hanú.* That *Rāvana*, with his several necks, arms, and mouths, and a set of large teeth, frightened me much. Seeing him I was inclined to do mischief, for whoever respects you can do much harm; but on second thoughts I declined as a mere servant to do that which properly is the province of

* It is still the practice of the Pandits not to teach their pupils on such days.

349. O Hanúmāna, as a reward for your late services to me, I have only to give myself up to you as yours for ever, and for any services you may render me in future, we shall both be beholden to you.

350. *Hanú.* O Rághava, you have many servants like me; I have not yet found a master possessed of so many good qualities as you.

[*Exeunt.*

SCENE, the ocean and Lanká.

351. *Man.* On the fifteenth day of the moon's increase, in the month of September, and on the tenth lunar day or *Vijayá*,* Rámchandra proceeded to kill the ten-headed Rávana, in company of Dwivida and Gaya,† and the numerous Vánaras, as well as their generals.

352. The Vánaras appearing delighted, reached Lanká, the frontiers of which seemed to be thrown into confusion by their heavy jumping and noisy chattering; the mountainous gardens and the whole city at the same time appearing shakened.

353. At the sight of Ráma, the city quaked, and the mountains oscillated; the tortoise and the serpent under water, as well as the deities, felt terrified. Moreover, Vibhíshana from fear thought of fleeing into some secret place.

354. *Ráma (on the brink of the ocean, aside.)* Lanká appears situate on the shore of the ocean, and blockaded by strong walls, within which are troops capable of doing mischief even to lions; among these, are the valorous Vibhíshana and others, who guard the place. Add to all this, there is the ten-headed king, my worst enemy, who is himself a renowned warrior. Amidst such difficulties, I find my brother but a babe, and my friends are the Vánaras; but the only help I have is in my bow.

[*Ráma then looks at it, and calls upon it to exercise its own power.*]

355. *Hanú.* Command me, my lord, one way or other, whether I am to root up Lanká in an instant and bring it

* The last day of the Durgá festival, or the day fixed for throwing the image into the river.

† The names of the Vánaras.

here; or I am to bring *Jambudípa*;* or I am to drink the water of the ocean and dry it, or overthrow the mountains *Vindhya* and *Mandara*; or make a bridge over the ocean with the stones of *Suméru* and *Trikúta*.

356. *Man.* Rávana, thinking Lanká to be in a dangerous condition, summoned all his old and skilful warriors, and asked several of those champions, as well as the inspired devotees, if they had heard any thing relative to that city, and what they thought of it.

357. The mother of Rávana, named Nikasha, advised Vibhíshana to refrain from mischief. And Vibhíshana, saluting the lord of Lanká, said; "O king, forsake Sítá, whose life is endangered by the Rákshasas; for if one single Hanúmána has committed such depredations in this city, what man of common sense would dare to face such a Hanúmána?"

358. *Vibhí.* Subdue passion, which destroys, by the root, a whole race, and sullies fame, and think of Ráma, by whom one's family renown is preserved: abandon the thought of going to war without a cause; and return Maithilí to the son of Dasharatha.

359. If a messenger of Ráma could consume Lanká, destroy a well-known garden, and overleap an ocean; consider what may not Ráma himself do.

360 None among Rávana, Mahodara, Kumbhakarna, Atikáya, and Indrajit, is able to compete with the son of Dasharatha in valour: he has the strength of a hundred Indras.

361. His arrows, which have golden wings, and are very sharp, are like Indra's weapon. They are discharged as swiftly as the wind, until your heads are blown off. Return therefore, Maithilí, to the son of Dasharatha.

[To Rávana.

* By the geography of the *Purānas*, this is the central division of the earth, including the whole of Hindusthán.

Enter the son of Kumbhakarna.

362. *Son of Kum.* Rávana is by no means less powerful, for he has raised *Kailásha*, the summit of which is as white as quartz, and which is so very heavy, that it stops the motion of the earth, and is not shaken even by the skipping of *Tripura-hara* (Shiva,) and he has uprooted other hills.

[Pointing to Rávana.

363. *Ráva.* There are many able champions, who have fixed upon a place in *Lanká* for battle, at which place the most powerful warriors are quartered; and so valorous am I, that from fear of being crushed under my arms, the mountain *Kailásha* discharges arsenic and bloody substances till now.

364. In my house *Indra* is the maker of flowery garlands, the *Sun* is the porter, the *Moon* is the umbrella holder, the *Wind* and *Varuna* are the sweepers, and *Fire* is the cook. Have not you found them doing service? Moreover, *Rághava*, though of human kind, is food for *Rákshasas*, how then does he deserve praise?

365. *Vibhl.* *Ráma* is noted for courage among the brave; his fame is always sung by bards: his arrows pass through a range of seven palm trees.

366. I dreamt last night, as if I were beholding the sun and the rainbow without any appearance of clouds, and, strange to say, as if I were eying *Ráma*, to whom you should give up the daughter of *Janaka*, and with whom you should contract friendship.

367. How can you pronounce *Ráma* to be of human kind, when a messenger of his, a young *Hanúmana*, has overleaped a terrific ocean, and entered *Lanká* (which had not been even approached by the deities,) and slain all the keepers of the garden at *Lanká*; nay, destroyed the garden, and had a sight of *Janaká's* daughter? Furthermore, he has put to death *Akshaya*, and destroyed *Lanká*, and returned to *Ráma*.

368. You seem to me as if on the point of dying. I may add, that I entertain no doubt as to that, for you are void of judgment, since you do not attend to my advice, given you publicly before courageous *Rákshasas*.

369. *Man.* When Vibhishana, the minister, was kicked by Ravana, he appeared senseless, and ready to fly instantly to Rama.

370. *Vibhī.* (*while going away.*) Ravana, I entreat you yet to give up Sitā to Rama, with some valuable presents and ornaments of precious stones, as well as costly apparel, and then you may fearlessly reside at Lankā.

371. *Rāva.* I know Sitā to be the daughter of Janakā, and Rama the incarnated deity himself, and though I am sure to be slain by Rama, I am not inclined to give up Sitā to him.

372. *Man.* Vibhishana, in company of four descendants of ministers, flew in the air as meteors in the Rakshasa family to cause disturbance at Lankā, and then he reached Rāghava.

[*Exit Vibhishana.*

SCENE, *the ocean and Lankā again.*

373. *Man.* When Vibhishana, appearing as millions of suns in splendour, approached the gate, every one took him at a distance for Ravana, and therefore the Vānaras were dispersed.

374. Hanumāna then ascertained, that it was Vibhishana and not Ravana. Vibhishanā was now so eager, that he meant to fall at the feet of Rama as black bees upon lotuses.

Enter Porters.

375. *Porters.* My lord, there are five Rākshasas at the gate, of whom Vibhishana, the brother of Ravana, is one; and the others are the descendants of ministers, who seem to expect refuge under your lordship, in order to be freed from all fears. We however are ignorant of the cause of their arrival.

[*To Rama.*

[*Rama looking at Hanumāna.*]

376. *Hanū.* O son of Dasharatha! True it is, that Ravana has a brother named Vibhishana, whose younger brother is the ever-sleeping Kumbhakarna. The former possesses all the virtues of his ancestors, and by him Lankā is secured.

377. *Rāma.* If this man be honest, why has he been dismissed by Rāvana? *Lak.* True; an honest person is under no difficulty, as for example let us refer to the case of Sugrīva and Vālī.

378. This is the brother of the chief of Rákshasas, which I perceive by his gait; pray tell me what is to be done: it is inconsistent with the doctrines of the Kshétris to wrong one who seeks refuge.

[*Pointing to Vibhīshana.*

379. *Vibhī.* (to Rāma, approaching him.) O Rāma! your fame as the chastiser of the ten-headed Rāvana, is like that of the goose, which whilst soaring in the air was impregnated by Brahmá's gander,* and flying horizontally laid an egg like the moon's orbit. Such fame is whiter than the jasmine produced on the banks of the celestial Ganges.

[*Referring to the Moon.*

380. O hero, your fame is brighter than the waves of the milky ocean, and even the moon is unworthy to be compared to you in renown; for he has black spots, but he would be worthy of such a comparison if the deer† which is in his lap, come upon the terrace to feed on the grass which covers your enemy's palaces.

381. You can sever the arms of the ten-headed Rāvana, with the sharp arrows which are in your quiver, and your scimitar is sharp enough to decapitate Indrajit, if you, the husband of Jánakī, be bent upon it.

382. You are he (Hari,) who once rescued the earth from the desolating ocean by assuming the shape of a boar, and using your assumed teeth on the occasion. The earth is so very mighty, that it is supported by a tortoise, a serpent, an elephant, and *Suméru*, at whose disturbance the earth shakes.

* By the Hindu mythology, Brahmá is said to be mounted on a gander.

† This, according to Hindu Purāṇas or histories, took place, when the moon was subject to a pulmonary consumption, and finding no relief, he had recourse to Shiva for advice; upon which, he was told to keep always a deer in his bosom for the cure of his malady.

383. O sire! chief of the Raghu tribe, the tortoise is like a pedestal, the serpents are like sticks, the earth is like a lamp, the water of the ocean like oil, the mountain *Suméru* like a wick, the rays of the sun like flame, the gloomy atmosphere like lamp-black, and the troop of your enemies like grasshoppers. These are the apparatus of your ardour, which is like a torch.

384. Though Brahmá himself were the holder of the scales; and the earth, the balance; the serpent, the string; the mountain *Suméru* the weighing stones on one side; and the famous club of Dámodara,* the prop; yet your high virtues would overbalance them.

385. O warrior, your army is bent upon defeating your enemies, troubling the tortoise, and causing devastation in every part of the world, by breaking mountains, drying up the ocean, and overwhelming the sun (with the dust of their feet,) and by overcoming your enemies, and causing thereby a tumultuous sound.

386. If you take my words for true, I should add, that poets aggrandize you by mentioning your good qualities. O my lord, the oceans are already dried by the heat of your anger; but the waters with which they are filled, are the tears of your enemies' wives.

387. My lord, your Hanúmana has consumed Lanká by means of the following things, viz. a car as swift as the eye-sight, a bow which is like the head of the serpents, Hanúmana himself being like Shiva, and the charioteer like Brahmá, the arrow like Vishnu, and the other materials like those with which Shiva once consumed the abode of Tripúra.†

388. *Sug.* (*pointing to Vibhishana.*) How can he, who has no intimacy with his own relations, have any with a

* One of the names of Krishna, who being excessively unruly and mischievous, was bound by the waist with a rope by Yashodá his foster mother.

† The name of a demon.

stranger ? Hence Shoumitra being fearful exclaims :—" Let Vibhíshana keep at a distance."

[To Lakshmana.

389. *Man.* Vibhíshana, hearing a great noise issuing from the Vánaras, feared awhile, though he was valorous, and looking at Ráma's countenance, as full of attraction as that of the protector of refugees, was stunned and could not proceed onward or go backward.

390. *Ráma (seeing him.)* My arrow never flew *twice* in one direction; I never took any one *twice* under my protection; I never extended my favour *twice* to the needy; nor has a word proceeded *twice* out of my lips.

391. *Hanú.* (*guesses the secret intention of Vibhíshana.*) Perceiving Sugriva's prosperity and Lakshmana's fraternal affection, Vibhíshana thinks in himself what course he is to follow.

392. *Sug.* My lord, Vibhíshana has an elder brother, who is the chieftain of Lanká, but Hanúmána has already spoken of the former's great virtues.

[To Ráma.

393. *Ráma.* O younger brother of the king of Rákshasas, are you well ?—*Vibhí.* Very well, and gratified at seeing you and Lakshmana.—*Ráma.* We have guessed your object in coming to us; you are therefore proclaimed this day the ruler of Lanká.

394. *Man.* Lakshmana, finding how attached Vibhíshana was, anointed him king of the capital of Rákshasas, (*Lanká,*) it being usual with the great among the Raghu family, to afford protection to those who seek it.

395. *The Vánaras.* We have this day observed the lord of the Raghu tribe perform the rite of anointing Vibhíshana with his own hands: we are therefore witnesses of the fact of Sugriva being made a king, which is known in *three* worlds;—we hope he may be successful in his business; for we are witnesses of the fact.

396. *Ráma (aside.)* O reverend ocean, let thy waves subside and make way for me, I beseech thee and pray to thee with joined hands, for Sítá has been decoyed by Ravana; by such means wash away the stain on my character.

[Ráma, after fasting three days and being vexed with the ocean, thus addresses Lakshmana.]

397. To beg a favor of another indicates poverty and defeat; and although none of the *Ikhshuka* family has been accustomed to do that which I have done, yet the ocean has not complied with my request, I am therefore induced to hold out my hand to you for my bow.

[He stretches his hand.

(*The OCEAN and the SUN in conversation, at sunrise.*)

398. *Sun.* O Ocean!—*Ocean.* I salute thee. *Sun.* Why art thou retreating? *O.* From fear of Shrí Ráma's arrows which are let off. *S.* What fear is there so long as your sons* are in your favor, for Ráma has the word *Chandra** (moon) prefixed to his name; and *Lakshmi** in his house; he has *nectar** in his word; his hands are as the *kalpa** tree; and the points of his arrows are *poisoned.**

399. *Ráma (in anger.)* O Shoumitra! give me my bow and arrows, which are like a destructive fire; and I shall dry the ocean to facilitate a passage to the Vánaras.

400. By the discharge of my thunder-like arrows, I shall dry the ocean and fill it with dust, or make a land of it, or a barren field, or a heap of ashes, or I shall make it appear like a sheet of water at a distance.

401. *Man.* Shrí Rámchandra was much irritated on going to the abode of the ten-headed Rávana, and therefore he took his fiery weapon to discharge it at the ocean, upon which the mountains *Ména* and *Himálaya* shook.

402. When the chief of the Raghu tribe had discharged his arrow, it was smoky all over; the crocodiles were frightened, and the shells of oysters and other shell-fish burst.

403. *The Ocean (submissively.)* My lord, your arrows have an unlimited and piercing quality to cause dissolution.

* These are found in the ocean, according to Hindu mythology; they are therefore figuratively termed the offspring of the ocean.

As for my water, it is of little consequence; 'therefore, be so good as to cool your anger, and have a bridge constructed over me with the mountain-stones that have been brought by the Vánaras, and then you shall have an easy and free passage.

404. *Nala** (*eulogising Ráma upon commencing the bridge.*) I praise Ráma who is comparable to a very valuable pearl, and to the mountain *Chitrakúta* as a casket; and to *Kaushalyá* as a pearl-oyster, which is an ornament for Jánaki's neck.

[*The Commencement of the Ocean embankment.*]

405. *Man.* The mountains which were deep rooted having sunk, and their summits which reached the sky having been scattered on all sides, by Hanúmána and the other Vánara messengers pulling them down, they were brought with great difficulty, and with them a floating bridge was made over the ocean by Nala.

406. *Sug.* (*eulogising Ráma.*) The chief of the Vánaras being somewhat experienced, removed the most formidable hill upon which the ordinary elephants had an opportunity of drinking the water of *Mandákini†*, which had been destined for *Airāvata‡* to drink.

407. *Vibhí.* The stones that have ever been under water are now floating, evidently to terrify Rávana, and further your design. It is not, my lord, owing to the qualities of the stone, or the attraction of the water, or the abilities of the Vánaras; but it is evidently owing to you, that they thus swim on the surface of the water.

[*To Ráma.*]

408. *Sug.* To associate with the wicked is to put honest people to trouble; as for instance, Rávana's having carried away the wife of Dasharath's son has been the cause of *this* ocean being bound as it were by a bridge.

* A name of Vánara.

† The celestial Ganges.

‡ The name of Indra's elephant, the same that is the guardian of the northern quarter.

409. Knavish persons are harmful to honest individuals; for example, Rāvana having decoyed Sītā, the great ocean is made a sufferer by it.

SCENE, *Lankā, on the other side of the ocean.*

*Enter Prahasta.**

410. *Pra. (hearing of the embankment of the ocean.)* For Rāma to erect a bridge over the ocean, and slay the king of Rākshasas (Rāvana) with his arrows, and for him to get Sītā back, would be as impossible as it would be for elephants to get into the nostrils of mosquitos.

411. *Man.* When the bridge was commenced upon, Rāvana laughed; when half the ocean was embanked, he was surprised; when it was finished, he perspired and shook like a mountain by the wind at the time of universal destruction.

412. *Rāva. (hearing of the bridge of stones under water.)* Fie unto thee, that bearest the name† ocean, the main, the great sea, &c.

413. *(Again hearing of the embankment, and being terrified, asks the minister abruptly.)* Is it a fact, that a bridge has been constructed over the ocean?

414. Though the sage‡ that was born in a pitcher had drunk thee up; and the deities, as well as demons, had chafed, and Rāma has now bound thee; yea a Vānara has overleaped thee; yet the people speak of thy greatness as the chief thing and of the fountains of thy waters.

[*To the ocean*

41. *Man. (coming from Lankā.)* The inhabitants of Lankā fully said:—"Thou Hanumāna is the only general of my army; thou Vānara: his tail was so long that it could touch the earth; he resembles a flag-staff: strange, that the great Foe should return here!"

* e of the r of

† A na pronounced the ten synonymou

ocean his t p

‡ J, who is fre / named in the Hindu writings.

416. Eighteen hundred thousand millions of Rāghava's generals prepared to proceed by the bridge.

417. Rāvana, hearing the tremendous noise of the Vānaras at Lankā, commanded Kumbha, Nikumbha, Śārana, and Suka, to prepare themselves for combat.

418. All the people were frightened by the brawling noise of Sugrīva's army (the Vānaras) on the bridge; and Rāma fixed a camp on the hill *Subēla* (which was in the forest,) with a view to destroy the lord of Lankā.

Enter Suka and Śārana.

419. *Man.* By desire of Rāvana, Suka and Śārana disguised themselves in the shape of Vānaras, and came to Rāma's camp as spies to number his army. Vibhīshana coming to the knowledge of this, arrested them; but Rāma, seeing them in that plight, rescued them instantly, and they went their way with Rāma's leave.

420. *Suk. and Śār.* We see there is no room for a mustard, what then are we to say as to the number of Rāma's army? Every quarter, every forest, as well as the ocean and the caves of mountains, is full of them. Even your brother, who confined us, is in the army. But the noble-minded Śhrī Rāma has set us at liberty at once. Now you may act your part in all haste as may be deemed necessary.

[Rāvana from the terrace of his palace, inquires of Suka and Śārana, which among the enemy's force was Rāma, and they point him out.]

421. Where *Mandara** the flower, which is full of honey, drops; where all sorts of music are heard; and where the birds sing; there the azure-colored Rāma, with his lotus-like eyes, holds a bow in his left hand, and in anger looks to Lankā, whilst he turns his arrow with his right hand.

422. Rāma lies down with his head in the bosom of Sugrīva, his feet in the lap of Hanumāna, and his hands on the thighs of Angada,† and he makes his bed of the golden deer skin; moreover, he surveys the counting of arrows by his

* One of the five trees in the Hindu paradise.

† The son of Tārā, the envoy, a minister of Rāma.

younger brother (Lakshmana,) and eyeing Lanká lends an ear to the words of your brother.

[To Rávana.

423. *Ráva.* These are the arms* that have defeated those of Indra; and I am he who has conquered the universe; I am the governor of Lanká, and my name is Rávana. But alas! I hear of the embankment of the ocean, and find that Lanká has been besieged by the Vánaras; to behold which, whilst I breathe, is insufferable. What then may I say, I have never so much as heard of these evils!

424. Strange it is, that the profligate Ráma, who is a devotee, should be aided by the Vánaras (whose abode is in caves,) and attempt to take back Janaka's daughter, whom I have carried away. To attempt this, is like attempting to extract the teeth of a lion, which by his sharp nails scratch the frontal globes on the elephant's head, and taste the bloody liquid which is converted into pearls.†

425. Ah! it is the Lanká of Rávana, on entering into which, the wind, the moon, the sun, Indra, and others, fearfully render daily service, that is now invaded by the timid and cowardly Vánaras.

[Rávana expressing the above, abused Suka and Sárana.]

Enter Nikumbha.

426. *Man.* Nikumbha, who is skilled in the art of transformation, having a letter from the ten-headed Rávana, appears before the chief of the Raghu family, and presents it.

(The following are the contents of the letter.)

427. "*May good attend thee! Shrí Rávana's fame extends to the three worlds, and his letter is like Indra's weapon: it is addressed to thee, O Ráma, who residest in a wilderness. Rávana has, it is true, carried away the daughter of Janaka; but dost thou, O ignoramus, mean to get her back with the help*

* Twenty in number.

† It is said, that pearls are produced in the head of elephants, when it rains on the fifteenth lunar asterism: the rain water by penetrating the pores of the head, is changed into pearls.

of *Sugriva's* force? if so thou shalt trifle with thy own life."
(*Ravana* further authorized *Nikumbha* to speak to *Rama* the following words.)

428. "Even *Indra* and the other deities find it difficult to declare war with *Ravana*, and what art thou but a devotee? Dost thou then purpose to cope with him? Thy presumption is strange indeed: thou ignoramus, venture not to march against *Rákshasas*, but, abandoning the thought of regaining *Sítá*, return to thy home without delay."

429. *Nikum.* (to *Rama*.) I tell you also that your earnest desire to regain your beloved, who has been carried off by *Ravana*, from *Lanká*, on the strength of the *Vánaras*, is like the desire one may have to obtain a carbuncle from the head of a snake.* Do think upon your welfare.

430. *Ravana*, who has willingly offered his heads as an act of devotion to *Bhavání's* husband (*Shiva*), and who has subjugated the deities, has the power to assume any shape he likes. And can you by suspending a bridge over the ocean, expect to subdue him; yea such a one who held the mountain *Kailásha* in his hand, and made low the Regent of death's haughtiness?

431. Until *Kumbhakarna* comes to battle, furious with rage and as noisy as the clouds at the universal dissolution, you may entertain the intention of regaining *Sítá*. But when he comes, you and the corps of the *Vánaras* shall not be able to stand still by his strong respirations, which are like a heavy gale at the time of universal destruction.

[*Exit Nikumbha.*

Enter Mandodari.

432. *Mando. (aside.)* You alone, *Ravana*, the youngest brother of *Kuvéra*,† have performed a surprisingly courageous deed by raising up *Kailásha*; but since *Rama* has defeated *Váli*, he is now the person to endanger the *Rákshasas*.

* A gem said to be produced in the head of the *Cobra de capella*, and to be noted for its alexipharmic virtues.

† The Indian *Plutus*, or god of wealth.

433. Since Hanúmána has overleaped a dangerous ocean, entered Lanká, which was never discovered even by demons, and, having had a view of the city, has driven the porters from the garden, and destroyed the same, and has killed Akshaya, consumed the city, seen Jánakí, and returned with ease and safety, what am I to think of Ráma himself?

434. (*Aloud.*) Ráma is the descendant of the sun, and the son of Dasharatha, the great king; and he is himself ruler of the world, and obeyed by all for his justice. It is his arms that protect the *three* worlds, and it is he, who will destroy you for having carried Sítá away. Why then will you not acknowledge him?

*Enter Aravinda.**

435. *Ara.* My lord, we shall not at this crisis address you with panegyrics as bards do generally, but we shall advise your lordship in such manner as may tend to your prosperity. Please to consider, that you yourself were incapable of overstepping the circle which was made by Lakshmana on the ground with his bow, to secure Sítá; but as Ráma's Vánara has, though reluctantly, overleaped the ocean, certainly his master must be of greater prowess.

436. Is Ráma to be considered a common man when a menial servant of his, Pávana, has overleaped the ocean in the same manner as he would the print of a cow's feet, and having done so, has entered Lanká as he would his own habitation, and has seen and spoken to Sítá, nay spoiled the garden, and before you consumed Lanká?

437. *Mando.* A Vánara of great valour or one of Sugriva's has burnt Lanká and returned safely; but you who possess ten mouths, have observed taciturnity: what then can your warriors do? Now is Ráma accompanied by a strong body of the Vánaras, and on the eve of coming here by means of the bridge. Reflect, and give Síta up, for your beloved wife entreats you earnestly to do so.

[*Exeunt.*

* One of Rávana's ministers.

ACT VII.

SCENE, the ocean and the hill Subēlu on one side, and Lankā on another.

Re-enter Mandodarī.

[Mandodarī persists in her counsel to Rāvana, on seeing that Sītā had not been given up by him.]

438. *Man.* Mandodarī, finding Sītā still cherishing her love towards her husband, was led to look upon Rāghava, engaged against the Rākshasa family, as a raging fire in a forest, threatening total destruction. Observing, therefore, that the contest would not end but in defeat on her own side, unless Sītā's attachment towards Rāma diminished, she was in great apprehensions about the result.

Enter Rāma.

439. *Rāma.* O chief of the Vānaras! He alone can venture to Lankā, who is the most courageous, and who has descended from a king and a learned man.

[To Sugrīva.

440. *Sug.* There may be men of royal extraction and yet not warriors, and there may be soldiers and yet not men of noble descent.

[To Rāma.

441. *Man.* Rāma, who resides at the foot of the hill Subēla, who possesses a considerable force, and is well able to cross the formidable ocean and proceed in all directions, has commanded Angada, Indra's grandson, to go to Rāvana.

442. The son of Tārī (Angada) having overleaped the newly-built palaces, shook their walls with his foot, which occasioned a great noise like that of the clouds. Rāvana then inquired what all that was, and coming out muttered something.

Enter Angada and the guard of Rākshasas.

443. *Anga.* Tell me, ye Rākshasas, where Rāvana is, who having stolen the gem of Rāghava has decamped, who shall be like a grasshopper before the flaming points of Rāma's arrows, which illuminate the three worlds.

444. *Rāk.* Do not enter the place that Rāvana is in, but stay here without the camp, and in a few minutes retire: or thou, O brute, shalt faint from suffering under the weight of Rāvana's powerful arms; when thou shalt be like a deer under the paws of a lion, who will be able to save thee?

[To Angada.

[Angada appears as Kétu* and in pomp sits on Rāvana's throne.]

445. *Rāva.* Who art thou? *Anga.* I am the son of Vālī, and the ambassador of Rāghava. *Rāva.* Tell me, O Vānara! who Vālī is, and who Rāghava is? *Anga.* Ah! do you now forget him (Vālī,) under whose strong arms you were once crushed, and actually fainted? Rāma is he who chopped off your sister's nose.

446. *Rāva.* (again absent minded.) Who art thou? *Anga.* I am the son of Vālī. *Rāva.* Why art thou here? *Anga.* I have been sent by Shri Rāma. *Rāva.* Hast thou heard any thing of Hanúmāna? *Anga.* He is gone some where for fear of our king. *Rāva.* What is the cause of his fear? *Anga.* His not destroying Rāvana and his strong army, his sons and his brothers.

[Rāvana on hearing this, was greatly surprised.]

447. *Rāva.* Who art thou? whose ambassador? and where art thou come from? Perhaps thou takest me for a straw; but know thou that I have conquered the whole world. *Anga.* Hark, O great grandson of Pulusta,† I am the progeny of him, who has subdued thee, and am come from the hill *Subéla*, as an ambassador and minister from Rāma; O brute, give Sítá up, or your life is in jeopardy.

448. Rāma that has perforated a range of seven palm trees‡ with a single arrow, and broken the great bow, and,

* In Hindu mythology, an Asúra, and the ninth planet; in astronomy, the dragon's tail or descending node, and a comet.

† A sage and the son of Brahmá.

‡ It is said in the *Adhyatma-Rāmāyana*, that these trees stood circularly, and a serpent lay at the root of them under ground.

he that has lately erected a bridge over the ocean, and slain my father, is my royal master; know then assuredly, that this Lanka is but the pollen of his lotus like feet, and I the same.

449. *Ráva.* Who is Ráma? *Anga.* It is he that defeated Bhṛigu. *Ráva.* Who is Bhṛigu? *Anga.* It is he that made a proclamation of victory; art not thou aware of his renown? and it is he that slew the king Haihaya and others. *Ráva.* Who was Haihaya? *Anga.* It is he that kept you in confinement.

450. *Ráva.* Who art thou? *Anga.* I am the descendant of a king of the Vánaras. *Ráva.* What can the lord of the Vánaras say, when I am in my palace, and when Indra and others serve me daily as servants? What can Ráma do by coming here in company of his Vánaras, by his crossing the bridge made on *Ratnákara*?* He will be like a grasshopper on the fire of my anger.

451. *Anga.* We have heard of many Rávanas like you, one of them was beaten by Kártavíryárjuna, one was supported by some female dancers, who were engaged by the king of Daityas (Titans,) in prison, and one fled from my father. Art thou one of those Rávanas, or of a different race?

452. *Ráva.* I have the pride of having raised the mountain *Kailásha* with my own hands, and I am known in all quarters as having ten heads. Observe my grandeur; as for your Ráma, he is but a miserable devotee, and surrounded with enemies, and has but a Vánara for his envoy.

453. *Anga.* A certain Kártavíryárjuna had a thousand arms, which were cut off by Parashuráma, this man was very vain, but his vanity was even destroyed by Rághava, whose envoy I am, and I am the son of him (Váli) by the hair of whose arm-pit you were suspended: my name is Angada.

454. *Ráva.* My brother is Kumbhakarna, who has overcome my powerful foes: my son is Meghanáda, who has been successful in binding the thousand-eyed Indra; even my enemies are the deities, and I have conquered the three worlds. My name is Rávana, and I am a ruler.

* The ocean is figuratively termed a mine of gems.

455. *Anga*. Take care, Rávana, that you yourself give Sítá up to Ráma, for you have been disgraced by Kártavíryajuna, and protect your own children, lest Ráma in anger let off his arrows, he having defeated Parashuráma, who used to hold an axe with which he could cut off the bush-like ranged arms of the ruler of *Haihaya* (Kártavíryajuna.)

456. *Ráva*. What can Ráma do? *Anga*. He can put his enemy to flight. *Ráva*. Who is that enemy? *Anga*. *Váli*. *Ráva*. Who is he? *Anga*. Do not you know him? *Ráv*. Who is to know any thing of a Vánara? *Anga*. It is surprising indeed, and you must have lost your senses to forget him who having taken you a captive, made a toy of you for the diversion of his son.

457. *Ráva*. What are Rághava's remarkable actions? he with the assistance of the Vánaras has erected a bridge over the ocean by way of sport, does not he know me? *Anga*. Ráma has heard of you from the inhabitants of Lanká, and from the chieftain of the place. *Ráva*. Who, O Vánara, is the ruler of Lanká? *Anga*. It is Vibíshana, who is well known to be a king.

458. *Ráva*. O thou obstinate young Vánara! whose father even was not classed among famous warriors. What may have been your Rághava's achievements, so that even human power cannot effect them, and what can they have been to induce you to speak so highly of him to me?

459. *Anga*. He who goes by the remarkable name of Ráma, chopped off your sister's nose with his sword, which being stained was washed in the gore which flowed from Khara's and Dúshana's heads after they were cut off by him. O thou impudent Rávana, hast thou forgotten my father (Váli,) who having wrapped thee up* whirled thee, and in a moment performed his evening prayer on the shore of the four oceans.†

* With his tail.

† Some Hindu historians have it, that there are four oceans at the four ends of the earth.

460. *Rāva.* Shame on thee, thou brute Vānara, for yet serving him (Rāma,) who has slain thy father without a cause: I would have punished thee well for thy daring expressions, had not thy father been a friend and an object of my kindness.

461. *Anga.* If a friend be of moral principles he is liked by honest people, but if a friend be of immoral principles, he is hated. For example, your own brother Vibhīshana has left you, and he obeys Shri Rāma, though the latter is bent upon the destruction of the Rākshasas.

462. *Rāva.* I have heard of Vibhīshana's having sheltered himself under a certain Rāma's protection; but as there are many Rāmas, I should like to know whom you are alluding to.

463. *Anga.* I mean the Rāma who has slain the Rākshasa Tārakā and others, and broken Shiva's bow, as well as defeated Bhārgava, and pierced a range of seven palm trees; who has moreover made a bridge over the ocean. Is not that Rāma yet known to you?

464. *Rāva.* What if he has broken an old bow of Shiva and destroyed the dying Vālī; nay perforated a range of seven palm trees with his arrow? And as to his having erected a bridge of mountain stones across the ocean, that even is of little consequence; inasmuch as Rāvana is conscious of the strength of his own arms, from having raised with his hands the chief mountain *Kailāsha*, which was the residence of Rudra.

465. *Anga.* You are bragging of having raised but one mountain, which was done solely by the favor of Mahādēva, a favor obtained from your devotion to that great deity. Now remember Rāma's having himself assumed the shape of a boar, and raised the earth (at the universal deluge) with thousands of mountains upon it.

466. *Rāva.* And what is all that compared to Rāma's destruction of a golden deer, which feeds upon grass; or a Vālī, who goes from one branch to another? How can he who

is but a beggar, be skilled in archery? As for me, I am skilled in war and I have subdued even the Regent of death.

467. *Anga. (boasting.)* Know, thou Ravana, that I am the envoy of Rama, whose arrows having penetrated through Khara and Dushana, are now thirsting after blood from thy throat.

468. *Rava.* Beware, O thou who speakest unadvisedly, and know that even the king of death and the sun serve me daily, the latter with his gentle rays; and that eight Dikpals for fear of me apply the dust of my feet to their heads; moreover, that the celestial girls and females of the infernal regions feel abashed upon viewing my beautiful scimitar. How then can those two immodest devotees, Rama and Lakshmana, in company of the Vanaras, dare to vie with me?

469. O thou infernal beast! know that thy effrontery deserves to be visited with death, but for my piety which rescues thee. If it be said, that an envoy should not be destroyed by a crowned head, that saying is worthy of attention in regard to an envoy that speaks with propriety; but thou, for being destitute of such propriety, deservest to be maimed.

470. *Anga.* A pious man you are indeed for robbing others' wives, of which I have heard and which I have witnessed! And a wise man you must really be for liberating an envoy.

471. *Rava.* When it said, that a bridge has been made across the ocean by one Rama, the reply is that it has been done by the Vanaras. And Rama's boasting of the enterprise is the same as that of ants that live within the hills of earth made by white ants; and when the burning of Lanka is spoken of, the reply is, that it was the natural effect of fire; what then is there so very remarkable that Rama has done?

472. *Anga.* O Ravana, you boast only of having raised the mount *Kailasha*. But how unreasonable would it be to believe, that you can wage war with Rama, unless he urge you to it. Not to speak of Rama, you had not sufficient courage to step within the circle marked by Lakshmana with

his arrow; whereas one of Ráma's menials leaped over the ocean, and set fire to Lanká.

473. *Ráva.* True, the seven subterraneous regions were not strong enough for Ráma, who has pierced them. True, Ráma has bent one of Shiva's worn out bows; but is it not universally known, that Rávana has held on the palm of his hand the mountain of Hara, and that he is therefore like a comet; as also, that he is known in the world to be the descendant of Brahmá.

474. There is no need of further discussion, for you have heard of my valour. Tell me, what young Rághava's intentions are.

475. *Anga.* Ráma is now wishing to wash the gore from Súrpa-nakha's nose, which has stained his scimitar, in the blood flowing from your head.

476. *Ráva.* O young Vánara, you are not aware and cannot judge of the prowess of Ráma, and Sugrívá, and the other warriors, nor of the fame I have acquired by conquering the three worlds. Go and communicate these things to them, and let me know the result.

477. *Anga.* First, Shrí Ráma has requested me to tell you to give Sítá up, whom you have either ignorantly or from being the lord of Lanká, decoyed in our absence. Should you not comply with the request, Lakshmana will pierce your heads with his arrows, and spill the blood flowing therefrom in all directions; and lastly, he will send you to the confines of the Regent of death.

478. Secondly. Kumára* Lakshmana has requested me to open his mind to you, that is, you shall be allowed after giving Sítá up to Ráma to enjoy always your kingdom uninterruptedly, and you shall always be served by the deities. Otherwise, you shall feel the consequence of your disobedience by slaps and blows from the Vánaras' generals.

479. Thirdly. Sugríva has directed you, the lord of Lanká, to look upon him as a great and courageous hero;

* A title given to princes.

and to leave off all your vain boasting, for, great as Vālī was, he has been slain by Rāghava; therefore give Sītā up, and acknowledge Rāma, that the race of Rākshasas be preserved, as well as your fame as Indra's superior.

480. Fourthly. Other generals have said, O thou infernal and stupid Rākshasa or Rāvana, thou art plunged into a sea of grief, because of thy enemies who are near thee, this is not all that you should know, you should know also that Rāma and Lakshmana have bows and arrows, which like the Regent of death, are now near your city-gate.

481. *Anga.* (to Rāvana supposing him to have been a friend of his father's, says before any question is put by him.) O Rāvana, Rāma who is known in the world as a king, has arrived here with an army of the Vānaras (by means of a bridge,) to cause your destruction. He has deputed me to come to you, hear therefore what I say unto you, give Sītā up and acknowledge Rāma, whereby you shall enjoy your kingdom for ever.

482. *Rāva.* Cease from making use of such expressions about the valour of your father, be not astonished at the prowess of Rāma. Should his breaking Shiva's bow be taken into consideration, which enterprise you value so much, I say that it has not been a great enterprise.

483. *Anga.* Well, but Rāma has broken the bow. *Rāva.* It was a worn out one. *Anga.* He has destroyed Tārakā. *Rāva.* She herself was a decrepit. *Anga.* Again he has slain Khara and Dúshana. *Rāva.* They were but children. *Anga.* Moreover he has pierced a row of seven palm trees. *Rāva.* They were like straws. *Anga.* He has destroyed Vālī. *Rāva.* He was but a Vānara. *Anga.* He has also constructed a bridge over the ocean.

[Rāvana on hearing this, was silent.

Enter Prahasta.

484. *Pra.* (finding Rāvana silent, interrupts Angada.) O Brahṃā, read* no more at this time, but keep silent. O stupid Vrihaspati,† speak civilly, for it is not the banquet of

* That is, the Vēdas.

† Jupiter, or the preceptor of the gods.

Indra. O Nārada,* discontinue playing upon the lute and refrain from eulogizing, for the lord of Lankā is perturbed in mind, from his being pierced with the arrow-like words of Sītā.

Enter Satravāha.†

485. *Satra.* (*gives a color to the uneasiness of Rāvana.*) Even the sun conceals itself at one place, and appears at another.‡ Hariṣ sleeps on an ocean and Hara (Shiva) resides on the Himālaya mountain, and the chief of gods, Brahmā, does not quit the lotus.§

486. *Anga.* O king of Rākshasas, give Maithilī up immediately. Why art thou displaying thy self-conceit? Observe the Kinnaras themselves up-lifting their arms and singing her virtues; and hear the acclamations of praise to Sugrīva, which flow from the mouths of the Vānaras with joined hands; by which the whole city of Lankā is in confusion.

487. *Rāva.* Look at these arms of mine which have defeated those of Indra. I, Rāvana, who have conquered the three worlds, now learn that a bridge has been constructed over the ocean, and I find Lankā besieged by the Vānaras, which is a matter of surprise. When one's life is prolonged, one sees and hears what had not been seen or heard before.

488. *Anga.* O thou poor and senseless Rāvana, dost thou take Rāma for a common man; Rambhā¶ for a mean woman; the golden age for a common age; Kāmdēva for an ordinary holder of a bow; the Ganges for a common river; Airāvata for a contemptible elephant; Uchaishrava** for a common horse; and Hanumāna for a common Vānara, whilst his influence is known all over the world.

* The name of a Hindu sage, who by telling tales, caused frequent quarrels among the gods.

† One of the ministers of Rāvana.

‡ It is said in Hindu works, that the sun moves round the earth, rises from the eastern ocean and sets in the western ocean.

§ Vishnu, the preserver of the world.

|| Brahmā, being fond of the lotus, (which is produced in the water,) always sits upon it.

¶ In Hindu mythology one of the celestial dancing girls.

** The name of Indra's horse, which is said to have sprung from the churning of the ocean.

489. *Ráva.* (*hearing of the might of Hanúmána.*) It is he who consumed the city, and in a frolic destroyed Akshaya and the great garden, as well as slew several Rákshasas and filled the caves of the mountain *Subéla* with their bodies. And it is he who having crossed the ocean came hither and returned safely. Tell me, if there is any other equal to him in the army of the Vánaras.

490. *Anga.* He who coming to you consumed the city of Lanká, destroyed the garden, and slew Rákshasas, as well as Akshaya, and filled the caves with their dead bodies, is not among the heroes or champions; but he goes here and there daily as a common messenger.

491. *Ráva.* I guess the wisdom of Ráma in electing you as his envoy. Inform me candidly, O Vánara, of the virtue you possess.

492. *Anga.* If I knew the policy of an envoy in negotiating an alliance or combat with two powers, I would positively make you, O king, roll either on a smooth or rough ground.

493. *Ráva.* O Vánara, go and request the two devotees, Ráma and Lakshmana, who are residing on the hill *Subéla*, which is guarded by an army of the Vánaras, to retire thence in safety; and tell them that the hero Kumbhakarna, who is the pride of Lanká, and by whose exploits I have gained the mansion of Indra, is resting near the ocean.

494. *Man.* Afterwards, Rávana ordered furiously; "Beat and punish this sinful son of Váli." Upon which several of the Rákshasas took hold of Angadá's arms. But he being strong knocked the Rákshasas under his feet; and kicked them so vehemently, that they were seriously hurt, and then he razed the palace to the ground.

495. *Anga.* (*appearing before Ráma.*) My lord, Rávana is much elated and heedless of my good advice. But as your arms are like fire in power, by which your enemy, who is ready to cope with you, will fall like a grasshopper, exert your might and slay him.

[*Exeunt*

ACT VIII.

SCENE, *as before.*

496. *Man.* Ráma, hearing from Angada the particulars of Rávana's power, lineage and fortune, was for a little while concerned, and observed that Rávana was to be praised for his apparent courage in not giving Sítá up, (although he had witnessed Ráma's astonishing prowess,) and in not laying selfishness aside.

Enter Rávana.

497. *Rava. (from an elevated place.)* A Vánara whose tail and face were burnt, and who is the progeny of the wind, and who looks like death itself, has consumed Lanká; and though Ráma is of an azure colour, and like Cupid in appearance with a bow and arrow in his hand, yet his beloved Sítá, a delicate woman, has been decoyed by me.

[*Rávana then looks at all his enemies one after another.*

Enter Mandodarí.

498. *Mando. (from her own apartment with her hands folded.)* O! delay not you, who have raised the hill *Chandra-shékhara* with your hand, and who have a brother that is capable of devouring all the creatures that are on the earth, to give up Jánakí, in order to enjoy Lanká comfortably. Consider, that Ráma, whose beautiful wife you have decoyed and who has slain Váli, is your antagonist.

[*To Rávana.*

[*Mandodarí going.*

499. *Rava. (stretching his hand.)* Be not afraid, my dear Mandodarí, for I have never considered Ráma a great antagonist, and should he declare war, he shall not be able to oppose me; since Indra and other mighty and immortal beings cannot dare to do so. When I shall let my arrows, they will cut off the heads of those two devotees. My intrepidity you shall witness by and by in the field of battle, and then you will find my sayings correct.

[*Exit Mandodarí.*

*Enter Virúp ákshya.**

(Pronouncing a Benediction upon Rávana.)

Virú. Be renowned, my lord, and preserve your throne is set with the inestimable jewels that decorated the crown of Indra.

500. O king! although complimentary words are put to all, yet they are rendered oppressive or hurtful in certain times.

501. A man of importance is always surrounded by flatterers. But unpleasant words are always beneficial to the security of one's fortune.

502. In prosperity, dinner and charity parasites are always wanting; but in adversity they fly away, when sincerity is put to the test.

503. Though it is advisable to be silent before a superior, yet he who is loyal, cannot avoid using the following expressions:

504. Parasites cause their master to be in the bud of distress, and nothing is able to deliver him from it, but he must remain silent at it.

505. Will you not restore to Ráma his wife Sita? If you see him, the ocean dried by the discharge of his arrows, the crown of Lanká transferred to a youth, the city of the city widowed, or your brother Vibhishana who has deserted your family?

506. *Ravá.* *(after deliberation.)* Good will I perform a secret incantation to the learned, like possession to the learned, like a sceptre to us valiants.

Re-enter Mandodari.

507. *Mando.* O Lanká! thou art now plunged in distress, and who is to preserve thee? Vibhishana is away, Sita is asleep, and thy ruler being resentful is highly distressed.

508. *Man.* Afterwards the sinful Rávana cut off the heads of the two brothers, and made them look like blood-red, and made them look like blood-red,

* One of Rávana's ministers.

cursed be my arms, which have acted in so small a compass under heaven !

525. *Man.* The royal priests and ministers awoke Kumbhakarna, by pouring some hot oil into his ear-holes.

Enter Kumbhakarna.

Kumbha. (*arising from his long sleep.*) May every happiness attend you !

526. Though the royal mandates are every where carried into effect, yet it is advisable to attend to the advice of the wise.

[*To Ravana.*

527. *Ráva.* Brother, I grant your words, but it is difficult to have good counsels in adversity.

528. Hear me brother, these arms of mine are famous for subduing deities and demons, and for raising *Kailasha*; wherefore my hand-ornaments have been rubbed, and they are very powerful; so I shall be victorious. But I find the present no easy enterprise, and therefore I fear there will be no success. You may therefore go to sleep.

529. *Kumbha.* I shall slay Ráma who has broken Shiva's bow, and slain Válf, who has erected a bridge over the ocean and destroyed several Rákshasas, and I shall slay Vibhishana, and then kiss your feet.

530. O ruler of Rákshasas, be not sorry because of your enemies; they are but straw; I shall wash my javelin in their blood by slaying them. What is Ráma, or Lakshmana, or Sugriva, or Angada, or Hanúmána, or the regent of Death, or Brahmá, when compared with you? I shall set out to cope with them in your presence.

Ráva. My dear brother, now prepare yourself with other powerful Rákshasas for a combat.

[*Kumbhakarna does accordingly.*

531. *Kumbha.* I am not Válf, Subáhu* or Trishira,* Khara, Dúshana, Tárakú, the bridge of the ocean, or Hara's bow. Look, Ráma, I am the destroyer of the enemies, I

* The names of warriors.

resemble fiery arms, and am like the regent of Death, and like the chief weapon of heroes, and now stand before my enemies in the field.

532. *Man.* Kumbhakarna slew several of his enemy's men, and took hold of Sugrīva as he would a bludgeon, to hurt him, and then retired to the capital (Lankā) before the race of the Vānaras.

533. *Rāva.* (*on hearing the news.*) The weapon with which he pierced Vālī, is now revenged by confining the head of the Vānaras in the bosom of Kumbhakarna.

534. *Man.* Kumbhakarna, putting one hand in Sugrīva's armpit, and another around his neck, took him to Lankā. Sugrīva finding Kumbhakarna unguarded, immediately bit his ears and nose, and beat his breast with his elbows, and regaining his liberty, went back to his own cantonment.

535. Kumbhakarna now sighed and bathed the wounds upon his person with his tears, and then resolving on self destruction, took hold of a trident in great anger, and looked like the fire of dissolution with his eyes reddened. He then went out and stood in the field of battle.

536. Some of the Vānaras being terrified at the sight of Kumbhakarna hid themselves in the caves of mountains; some of them flew upwards; some whirling before him fell on the ground, whereby blood flowed from their mouths; and some of them died from the effect of his hard breathing.

Enter Sugrīva.

537. *Man.* Kumbhakarna levelled Shiva's invincible trident (which resembled a comet causing dissolution, and shone like millions of lightnings and a blazing fire,) at Sugrīva's breast; which when Raghu saw, he kept it off by discharging one of his arrows.

538. When the son of Vālī saw that his uncle, the head of the Vānaras, (Sugrīva,) was in danger, he let off his weapon *Gārutma* at Kumbhakarna, and his enemy straightway fell, but rising afterwards, he caught hold of Sugrīva and Angada

at once, though the former had been liberated by him for a while. .

539. At this time, Nala and Níla* witnessing the seizure of both by a Rákshasa, let off their weapons in anger over his head and shoulders, face, ear-holes, and belly. The Rakshasa being weakened by the wounds he received, the Vánaras embraced the opportunity of rising and freeing themselves.

540. The lord of Lanká eyed from a lofty place Kumbhakarna in a state of conflagration from the effect of fiery weapons ; and instantly caused a shower of rain to fall upon him. Kumbhakarna now being relieved, seized his enemies like death to devour them.

541. Jámuvána, who is like thunder and a huge mountain, pressed (boastingly) Kumbhakarna under his knees, and furiously held him fast by the throat, by which Nala and Níla were freed. At this, some flowers were showered from heaven, and gentle zephyrs blew over his person. One of the Rákshasas then with a stroke of his dart liberated Kumbhakarna from Jámuvána.

542. Prince Rághava with Lakshmana noticing all these circumstances, particularly Rávana's powerful army, became somewhat concerned, and looked at Hanúmána, who then proceeded to the field and appeared there with his eyes as red as those of Narasingha† when Hiranya-kashipu‡ was killed by him.

543. Kumbhakarna having defeated Hanúmána in the conflict, apprehended him and took him to his brother Rávana as an offering.

[Rávana taking Hanúmána, goes to the Ashoka garden.]

544. *Ráva.* Ráma, being separated from you, has lost his life, and Lakshmana has shared the same fate with him ; Sugriva, afraid of Indrajit's force, has escaped and is hiding in the cave of mount *Vindha*, and none acknowledges Vibhíshana

* The names of the chief Vánaras.

† The fourth incarnation of Vishnu in the form of a man with a lion's head.

‡ The name of a demon.

to be a warrior. Hanúmána, who was capable of bursting through the gate of Lanká, has been apprehended.

[To Sítá repeatedly.]

545. O charming Sítá, the deities are now put to shame, and your Ráma, the brother of Lakshmana, shall not be able to stand in the day of battle: the host of Vánaras shall feel the consequence hereafter. Sítá.—O thou vile and mean ten-headed creature, thou, instead of them, shalt be put to shame. Ráma with Lakshmana shall stand boldly in the field, and the Vánaras shall be highly honored.

546. *Man.* Hanúmána placing his foot on the breast of Rávana, tore his ears with his sharp nails, and bit off his nose with his teeth, which are like iron nails; and then the valiant Hanúmána escaped.

547. Kumbhakarna, again angry, appeared in the dreadful field, and discharged his several unequalled weapons. Upon which Ráma with ease cut Kumbhakarna's body into pieces.

548. *Hanú.* (when the head of Kumbhakarna was chopped off.) O chief of the tortoise tribe! and O chief of serpents! support the earth. O elephants that are stationed in all quarters, support the great mountains upon your tusks; for the monstrous head of Kumbhakarna has been severed by Ráma's arrows.

549. *Man.* When the head fell down from the neck, all the deities, even the sun, getting into their respective vehicles, appeared and graced the field of battle with their presence, to witness the achievement. They then desired the Vánaras and Rákshasas to discontinue the fight, and, taking up the headless body of Kumbhakarna in the sky, threw it into the capital of Lanká, in order to terrify Rávana by that means.

550. When the body fell down, the wives of Rávana consoled their husband, and prevented him from going again to war. And Nárada, with some musicians and others began to sing and play, and speak highly of Rávana to ease his mind for his affliction for the loss of so valiant a person.

Enter Mandodari.

551. *Mando.* O king of Lanká, your younger brother has been slain in the battle by Ráma, who in company of some of the Vánaras has entered this place, by means of a bridge and is now at your gate, and are you yet unmindful of him? yea, at whose separation Sítá has been all along in a rage? And do you still harbour a desire to have her?

[*Ravana keeps silent on hearing this.*

[*Exit Mandodari.*

552. *Ráva. (aside, sighing.)* Alas! the Vánaras have now invaded Lanká, where the Wind, the Moon, the Sun, Indra, and other gods serve in fear—O what a pity! I now appoint you, Méghnáda, to go to war, for by your frown only you can conquer the universe.

Enter Méghnáda.

(*The Vánaras run away.*)

553. *Mégh.* O petty Vánaras, why are ye fearful? Know that even Airávata (Indra's elephant) can be killed with my arrows, to discharge which against you would be disgraceful. O Lakshmana, be easy, for you are not the object of my anger. It is Ráma, who has with facility erected a bridge over the ocean.

554. *Man.* Méghnáda, getting into a magical car, soared up, and roaring in the sky like heavy clouds, discharged his *Nágpásha** at his enemies Ráma and Lakshmana, who immediately fell to the ground like the two mountains *Su-méru* and *Mandara*.

Enter Saramá.

[*This female Rákshasa, by order of Ravana goes to Sítá in the Ashoka garden, and gives her the sad news of Ráma and Lakshmana.*]

* In Hindu mythology it is the name of a particular rope used as a weapon; this when thrown at an enemy, has the efficacy of transforming itself into a serpent, and retaining him in its folds.

Sítá. Ah Ráma! Oh young Lakshmana! Are ye thus suffering for me?

555. Alas! It is owing to my ill-luck, that the saying of Bhárgava, Chyavana, Kashyapa, Goutama, Vashishta, Lomasha, and Kushika, the sages, have not come to pass.

556. *Man.* He (Méghnáda) who had subdued Indra, the lord of the immortal beings, entrapped Ráma and Lakshmana; but Garura appearing to their rescue, effected their liberation; now they go to war, and Lakshmana has with his arrow levelled Méghnáda.

557. Ravana being informed by the people of the warfare, and the destruction of his son (Méghnáda,) grew incensed at it and said:—"This is like the tale of a batch of elephants entering into the nostrils of musquitos."

Re-enter Mandodari.

558. *Mando.* (*hearing of the destruction of Ravana's son.*) Alas! do you yet shamelessly mean to face Ráma, although you yourself have witnessed the disgrace of your sister, and the slaughter of your maternal uncle Márichi? And have you not heard of the piercing of the seven subterraneous regions, the intimacy of Sugriva, the embankment of the ocean, and the spoiling of your garden?

[*To Ravana.*

559. *Ráva.* Tell me, my dear, shall I now restore Maithili to Ráma my enemy, or shall I die under his arrows in the battle, to ascend to heaven? Of these two, whatever course you think better, shall be adopted by me; for I see that the whole race of the Rákshasas except myself is defunct.

560. Though I know Sítá to be the daughter of Jana and Ráma to be the self-incarnate being Madhusúdan, though I am aware of all this, and that I shall certainly be destroyed by Ráma, yet I cannot give Sítá up.

[*To Mandodari.*

* The destroyer of the demon Madhu,—one of the names of Krishna.

[*Rávana calls on the regent of Death to be present.*]

Enter the Regent of Death.

561. *Ráva.* Hear me, O Death, thou hast once gained wealth, now thou shalt be delighted to carry a necklace of human heads on thy person. Go therefore to Rághava, and desire him to prepare himself speedily with the implements of war ; for the lord of Lanká will use his sword to-day in battle.

562. *Hanú.* The spear which Rávana discharged in the field at Vibhíshana, Lakshmana, to save Vibhíshana, received in his own breast, in the way that one receives his beloved into his bosom.

[*Lakshmana falls on the ground motionless.*]

563. *Ráma.* (*seeing Lakshmana senseless, laments.*) Get up, my dear brother Lakshmana, and hold your arrows, for the enemy are about to destroy our forces ; why are you idling to-day, and why do you appear as unconcerned as if you had either regained my beloved Sítá or slain Rávana ? Speak, brother, be no longer insensible, and obey me as a king. O mother Kékaí ! be now happy at the destruction of thy son.

564. My father is gone to heaven, and unexpectedly my darling Jánakí is gone to a distant place. As to my ingenious and well accomplished brother, (Lakshmana) I am in anxious suspense about him whether he be living or dead : O God ! thou hast made us suffer pains in addition to pains which will be made manifest to all !

565. *Sug.* (*condoles Ráma.*) Why do you, who are a man, grieve thus ? By such grief nothing can be achieved :—none can bring Valí* from the subterraneous regions ; none has been able to kill the regent of Death ; none has the power to remove the opacity of the moon ; and none can bear the burden of the earth except Ananta.†

566. *Ráma.* (*on being consoled.*) Nothing is so valuable in the three worlds as a dear brother. O Lakshmana ! art thou

* The name of a certain king.

† The name of a deified serpent.

gone into the regions of Death, leaving me disconsolate in this transitory world !

567. Ah ! my brother, my noble-minded brother, that wast with me all along in the wilderness, art thou now gone for ever from me into heaven ! Shame on me, for not having accompanied thee !

Enter Suséna.

568. *Man.* Suséna, a Vánara, the son of Dhanwantari,* feels Lakshmana's pulse, and reports to Ráma that he is yet alive, and may be restored to health, if the plant *Vishalya-karani†* be had during the *day* and *night*.

[*The consultation of Nala and others about procuring the medicine.*]

569. If Nala go, he may bring the medicine in *three* whole days and nights ; if Mainda and Dwivida proceed, they may return in *two* ; if Sugriva, or Níla be commissioned to go, they may bring it in *one* day ; but if Váli be desired to go, he may bring it in *twelve hours*.

570. *Ráma.* (*after the departure of Hanúmána to bring the medicine.*) O Night ! prolong thy continuance ; O Darkness ! remain in thy natural state by pervading the sky ; and O Sun ! appear not with thy rays until the progeny of the wind returns to me.

Enter Suka and Sárana.

571. *Suk.* and *Sára.* (*when Hanúmána had gone to bring the plant.*) My lord, Hanúmána, having killed the female Rákshasa, has destroyed the crocodile, and annihilated the force of Rákshasa, as well as defeated a million of the choristers of heaven, and he has brought the mountain (which was lighted with its gem‡) to Ráma, and the medicinal shrub produced there, with which Lakshmana will be cured and enabled to enter, with you, into contest again.

[To Ráma.

* The physician of the Hindu gods, who sprang into existence at the churning of the ocean.

† The name of a plant celebrated in the writings of the Hindus for extracting arrows and removing inward pains. (*Menispermum dichotoma.*)

‡ A kind of stone emitting light supposed to be in the caves of mountains.

572. *Vána.* and *Ráksha.* Look, *Ráma* now resembles the beautiful tree *Tamála** which is covered with flowers, and *Rávana* has changed color from fear: he looks blue like the sky, when he appears in the field of battle.

573. *Ráva.* Come forward, ye *Vánaras*, why are ye all running away? Hold now these arms, when ye engage yourselves in a contest. I shall *this day* kill *Jámbuvána*, *Nala*, *Nila*, and *Hanúmána* with my bow. I am seeking for *Ráma*.

574. *Rána.* O chief of *Lanká*, give *Sítá* up, I entreat you. What a vain thought are you still harbouring in your mind! If you do not release *Sítá*, you shall not be able to suffer the dart of my noted arrow which has destroyed *Khara* and others; and you shall contract friendship with my bow-strings and embrace them (that is, be severed by means thereof.)

575. *Ráva.* Fly now, O *Vánara*, and be saved.—
Hanú. Shame on me that I see thee yet alive!

576. *Ráva.* (when *Ráma* attempted to hold his sharp weapon.) I am already burning at this separation from *Jánakí*, which resembles a fiery weapon, and which cannot be bathed even in the water from her eyes, while her respirations are like the winds which inflame a fire. Now, O devotee, do whatever you please with me, the lord of the *Rákshasas*.

577. *Ráma.* O lord of the *Rákshasas*, hold your bow immediately, and also the arrow† with which *Shiva* once severed *Tripura*, and I shall extinguish the fire of your separation from *Sítá* by the stream of *Mandodarí*'s tears.

578. *Ráva.* You have defeated only *Táraká* among the females, and the old devotee *Bhragu* among the males, and you have destroyed *Máricha*, the timid deer, and the monkey *Váli*. Now tell me whom among the heroes have you destroyed? why are you making a boast of your arms? take now your arrow.

* The name of a tree (according to some *xanthocymus pictorius*, according to others *Disopyros tomentosa*.)

† This arrow was gained by *Rávana* from *Shiva* at the time of his devotions to him.

579. Your origin is from the sun, whereas I am the great-grandson of Brahmá, and my likeness is that of the cruel Ráhu. I am possessed of ten mouths; whereas you have only one like the single moon; I have twenty hands, which have broken the thunderbolt of Indra, but you have only two arms, which were overcome by me; why then do you vainly boast of your lineage and prowess?

[To Ráma.

580. *Ráma.* True, you have sprung from the lotus,* but I from the sun its supporter; fie unto your ten mouths, which are of no consequence. Tell me candidly, whether, or not my arms are superior to yours.

581. Although your arms are renowned for conquering the three worlds, why did you cut off your heads with those arms for the worship of Shiva? Had you not been the great-grandson of Brahmá, you would not have repossessed those heads.

(*The Conversation of the two arms of Ráma.*)

582. *The left-hand.* O right-hand, you are always of service at meal time, why are you not the same in time of war; why do you hide yourself behind the back? *The right-hand.* It is not so, I approach Ráma's ears to know if he is vulnerable or not.

Man. When one of Rávana's heads was severed, the people that were in the field of conflict praised Ráma thus:

583. "When the first of Rávana's heads fell on the ground, the eyes which were in that head glanced at the bow and arrow, and burst into laughter, muttering at the same time these words in anger, 'Up to this day, women live in Lauká at ease and with comfort.'

584. "When the rest of Ravana's heads were cut off, they did not say as they had at one time yelled out before Shiva, viz. 'Slay me, slay me, slay me; but they merely laughed heartily.'

585. *Ráma.* O Rávana, when I was cutting off thy tenth or last head, all the deities viewed the enterprise from heaven.

* Brahmá is the progeny of the lotus, according to Hindu mythology.

Now is my late father equalled to Indra in honor ; and I pray you to be my enemy even in the next life.

[*He then kissed the last head.*]

586. *Man.* As soon as each of Rāvana's heads was taken off, a new one immediately sprang up in its place ; and the Vānaras, upon witnessing so extraordinary a sight, were filled with surprise.—Rāma then, listening to the advice of Māthali* from the firmament, took the sharpened *Brahmāstra*,† and plunged it into the breast of Rāvana.

587. Rāma in company of Lakshmana got into the car from the field of battle. At this instant, the celestial girls complimented Rāma with garlands of the flower *Mandara*. And all the birds commenced singing the song of victory in praise of Rāma, who was then served by the fortunate Sītā.

588. *Behind the Stage.* O wives of deities, retire to your respective stations, and there enjoy the agreeable company of your husbands ; and O elephant driver, keep the elephant Airāvata in its stable in heaven ; O deities, get into your respective cars, and let the trees of paradise be transplanted again into the garden of Indra ; for now have the servants of the regent of Death deposited Rāvana's severed heads in different places.

589. *Mando.* (*bewailing.*) Cursed be my fate, for though I am the wife of Rāvana, the daughter of the demon Maya, and the mother of him who defeated Indra, I am now made a subject of the Vānaras !

590. Ah ! Though the shores of the ocean lay very distant from each other, bridges have been constructed at different places, and though mountains stood where the lord of Lanka resided, they are all levelled to the ground. Where then is the shore of the ocean that lay so very distant, and where are now the Vānaras ? both have met together.—None can search out the divine will !

* The name of Indra's charioteer.

† A weapon which is consecrated by a formula addressed to Brahmā : it infallibly causes destruction to those against whom it is discharged.

591. Alas ! I mourn for the loss of Rāvana, in whose hand a scimitar used always to be in a state of wakefulness, who broke the great rod of the regent of Death with it without any difficulty, and who was the chief of heroes ; I lament for his destruction by the arrow of Rāma.

592. The heads of Rāvana, that were once borne by Shiva upon his own head, are now trodden of vultures. Ah, every one is subject to the inevitable decrees of fate, and must endure whatever may be in his destiny !

593. *Rāksha*. Alas ! We now witness the slaughter of Rāvana in battle, the defeat of Pushpaka,* and the conquest of Lankā by Vānaras. Man may witness many deeds if his life be prolonged.

594. Though Rāvana originated from the sun, though he had an elder brother Yaksha,† and a younger brother Kumbhakarna (who defeated even Indra,) though he had twenty strong arms, and though he had his arrows always at command, and a flying chariot, yea, though he had Lankā for his capital surrounded as it was with the ocean ; yet nothing has proved effectual to him. Ah, who can escape the decrees of fate !

595. He (Rāvana) who had his capital enclosed by the ocean, the water whereof was of use to his gardens, at whose command even the head jewel of Indra had been brought, whose dominions were three worlds, and who worshipped Ilara by severing his own heads, has been reduced to so painful a condition as to be stripped of his grandeur.—What more need be said !

Exeunt.

SCENE—*Lankā*.

Enter Vibhīshana and Mandodarī.

596. *Vibhī*. (*on seeing Mandodarī lying prostrate before Rāma.*) My lord, this is the daughter of Maya, a giant whose

* The name of a car. The author means here those who drove this chariot.

† According to Hindu mythology, a king of the creatures that are supposed to possess supernatural power for attending Kuvēra, the god of riches, and superintending his wealth and gardens.

son has defeated Indra, and she is the wife of the ten-headed Rávana: she now salutes you with folded hands.

597. *Ráma.* Mandodarí is now to be your queen, and the city (Lanká) your dominion; support and govern both of them.

[To Vibhíshana.

[*Ráma then desires Vibhíshana to bring Sítá into the assembly.*]

Enter Sítá.

598. *Sítá. (in a fiery ordeal.)* I see here my royal husband Ráma, and Lakshmana his younger brother, and here I find the progeny of the wind, and a body of Vánaras. Now I solemnly declare, that should my mind ever have been fixed on Rávana, mayst thou, O fire! reduce me to ashes.

599. And should I ever have entertained any other person save my husband Ráma, either by words, or in mind, or in person, I pray thee, O fire! to moulder my chaste body into ashes, for thou art the test of all actions both virtuous and sinful.

[*So saying Sítá enters the fire.*

600. *Man. (when Sítá entered the fiery ordeal.)* The fire near the soles of her feet and the palms of her hands changed into red colors;* near her waist and her hair, into wreaths of red water-lilies; and near her neck and breast, into a gold colored necklace.

601. While the praiseworthy Sítá was in the midst of the fire, all the deties with their consorts, in order to prepare some flowery garlands, purchased the flowers of paradise at a high value from the gardeners of heaven.

602. Sítá came out purified from the fire, having on her head the wreath (given her while in the wilderness by Anusía the sage,) with a modest look, and with her attention directed to her toes and nails, and her waist-band.—She wore at this time a transformed gold bracelet.

* It is customary with native women, to dye their hands with red substances commonly called *álú*, or lac leaves impregnated with lac.

[Sítá creditably passes the ordeal.]

603. Ráma, who in his infancy broke Hara's bow, has defeated Jámadagnya, having forsaken his empire by direction of his royal father, having erected a bridge over the ocean, and having cut off one by one Rávana's heads, what more shall be said of his exploits? He doubted for a moment the chastity of Sítá, but she has been found guiltless.

(*When Sítá came out of the fire unhurt, all the deities and Ráma's deceased father Dasharatha sang out from heaven.*)

604. "O Ráma, son of the Raghu tribe, know, and own thy wife to be chaste and pure, for we Dikpáls are a testimony to her noble character. Moreover, she like a golden creeper has undergone a fair ordeal, and is an invaluable ornament to your family.

605. "You, Ráma, have conquered Lanká and walked over the ocean by means of a bridge across it; killed Rávana with merely the assistance of Vánaras in the field of battle, and destroyed the race of Rákshasas. The achievements of the great are ever successful, even without adventitious aid.

606. "Ráma, you are famous in having obeyed your father's command by retiring to the wilderness; and you are respected even by Bharata your younger brother, who was regardless of his mother and his kingdom from his attachment to you; and you are so very liberal as to have conferred royalty upon Sugriva and Vibhíshana; and, lastly, you have made known your valour by destroying the race of the Rákshasas.

607. "You are renowned in the three worlds, and are the constant object of meditation to Sítá, whom you grace with a place in your heart."

Enter some persons from Lanká.

608. *Per.* This Hanúmána of yours, my lord, has destroyed Lanká, made a bridge over the ocean, and brought some good medicine for Lakshmana. Considering such services of Hanúmána, some Rákshasas painted his likeness on the walls and bit the portrait in a rage.

609. *Man.* Ráma, having destroyed Rávana the hero, intends to return in company of Sítá to Ayodhyá.

610. *Ráma.* Look, my dear, with your deer-like eyes at the capital of Lanká, in which even the sun from fear always gently distributes its rays, and the moon appears in full every night, and which is now to be styled the new kingdom of Vibhíshana.

611. My dear lady, look on, here we have been both hurt with a serpentine weapon, and Lakshmana has received the strong stroke of the spear, Hanúmána has brought the mountain *Gandha-mádana*, and my younger brother has slain Mégh-náda, and *some one* has killed Rávana, the lord of the Rákshasas.

[*To Sítá.*

612. *Man.* The son of Dasharatha with Vidéhi got into the car (*Pushpaka*), and whilst proceeding they observed the wonderful and extraordinary appearance of Lanká which was like blackberries; of Jánakí which was like a lotus; the field of war which was like the mire of earth; and the ocean which was like a drop of water.

613. When Raghunátha, in company of his consort Sítá, who had so conspicuously undergone a fiery ordeal, drove the *Pushpaka* car, all the Vánaras joined in an acclamation of praise to Ráma for his conquest and to Vibhíshana; and the lord of the Raghu tribe attended by his ministers arrived at Ayodhyá. Kékaí now gave charge of his empire and its fortunes to him, and he received the same under his sway.

[*Exeunt.*

THE END.

ERRATA.

Page	7, l. 9.	before the word "Ye" "and."
	— l. 10.	after the word "globe," add "all the three."
	9, l. 36.	for "Jamadagnya" read "Jamadagni."
	13, l. 13.	— "Rāma's" — "Shiva's."
	17, l. 27.	— "occurence" — "occurrence."
	21, l. 15.	— "bnt" — "but."
	22, l. 1.	after "114" add "Manager."
	30, l. 4.	before the word "Whither" insert a dash
	31, l. 7.	for "Mārīchi" read "Mārīcha."
	36, l. 34.	— "Rthāyana" — "Rāmāyana."
	39, l. 7.	— "have" — "to have."
	— l. 12.	at the end of Sloka "233" add ["To Sugrīva."
	— l. 15.	dele ["To Sugrīva."
	43, l. 30.	for "occasionrd" read "occasioned."
	45, l. 16.	— "you" — "your."
	— l. 26.	— "at" — "if."
	48, l. 11.	— "it" — "this."
	49, l. 20.	— "Askhaya" — "Akshaya."
	51, l. 27.	after "314" add "Manager."
	53, l. 18.	— "Dādhimukha" — "Sugrīva."
	54, l. 10.	— "331" — "Manager."
	54, l. 21.	for "taken" read "token."
	56, l. 34.	after the word "of" add "the master."
	57, l. 1.	— "349" — "Rāma."
	63, l. 32.	for "Sugrīva" read "Vibhishana."
	64, l. 24.	— "on" — "about."
	76, l. 25.	after "it" add "is."
	78, l. 9.	— "Lakshmana" — "Lakshmana."
	84, l. 20.	add [Ereunt.
	91, l. 16.	for "awuy" read "away."
	92, l. 19.	— "Mārīchi" — "Mārīcha."



श्रीमन्नानाटकः

अर्थात्

वीरश्रीयुत नृपति रामचन्द्रचरितं

श्रीमद्भगवता विरचितग्रन्थः

इदानीम्

मूयसंस्कृताद्भुत तदर्थेद्वितीय भाषया

प्रोभावाजारस्य

श्रीलक्ष्मीयुत महाराज कालीकृष्ण बाहादुरेण

अनुवादितः ।

नगरवर कलिकातामर्मत

सारसंग्रहयंने श्रीनवकृष्ण सरकारेण मुद्राङ्कितः ।

शकाब्दा १७६२ ।

प्रधानतन ग्रीटन आइरलण्ड महाराज्यदयाधिकारिणी सभाप्रकाशिणी

महाराधिनी विविधवपश्लिणी प्रतापप्राप्तिनी महाराजी

श्रीश्रीमती विकटोरिया

सा म्नाय्यवर्द्धिनी विजयिणी सौमप्रतिपासिणी नानानीतिप्राप्तिनिर्दिष्टी

मुखिगणगुण्यदिष्टी सम्मत्यनुसारतः संस्कृतप्रकाशित

श्रीमत्सहानाटकग्रन्थस्य

इंशब्दीय भाववानुवादः

सेवकराजश्रीकाशीकृष्णदेवकर्तृकः

तन्महाभिधानोद्देशः

छतोपासनः ।

भूमिका ॥

श्रीगोपीनाथ पादान्मज्जुगच्छमहं सर्वमङ्गल्यगेहं स्मृत्वागत्वाचयन्नात्य-
वगसुतकृत श्रीमद्भागवतस्य । ग्रन्थस्यैवानुवादं गुणिगणसुखदं भाववाभूपती-
नां श्रीकाशीछायागामा नरपतितनयः सत्सङ्गायोवितन्वे ॥ १ ॥

मधुसूदनमिमेव कृतं सन्दर्भशोभनं । रामजीचोदयस्यास्य नाटका-
नमेवैव ॥ २ ॥

नर्तकीनर्तकादीनां निर्गमगमबोधकं । प्रयुक्तं तत्र बह्वक्षं तन्नसम्ब-
न्धमीरितं ॥ ३ ॥

अत्रस्थोपक्रमे तत्तद्विषयेरनुवृत्तः । चित्रप्रकटनं तेषु पाठवैक्यं न
दृश्यते ॥ ४ ॥

नटादीनां क्रियातेषां चित्रप्रकटनादिकं । गद्यैर्विरचिते ग्रन्थे तत्त्व-
वर्णितं मया ॥ ५ ॥

विहाय प्रपद्यं कियत्सद्गुणानां प्रयुक्तास्तु यन्नामित्रवत्तं कदम्बं । समुद्राश्रितं
नागरैरक्षरैस्तप्रापेष्टहमस्मिन्निदं भो गुणज्ञा ॥ ६ ॥

दोषं हित्वा गुणिगणः स्वगुणयाहितां नयन् । यदि गुणज्ञाति तद्भावं तदा
साधःधर्मोभवेत् ॥ ७ ॥

काशीसुखसरा कान्ता ता परा नगरीपरा । श्रीकाशीछाया देवोऽस्माः
शोभावैपयिकेस्थितः ॥ ८ ॥

भूमिकायाः प्रथमस्तोके भाववाभूपतीनामित्यत्र ईशखीय भावयेति
बोद्धव्यम् ।

महानाटक रङ्गस्थलीस्य पात्रादीनामनुक्रमणिका ॥

पुरुषवचनः ।

दशरथः अयोध्याधिपतिः ।
श्रीरामः दशरथस्य प्रथमात्मजः दशवदन निधनकारीष ।
लक्ष्मणः दशरथस्य द्वितीयपुत्रः रामानुगतः ।
शत्रुघ्नः दशरथस्य तृतीय तनयः ।
भरतः दशरथस्य चतुर्थाङ्गजः ।
परशुरामः ब्राह्मणैकः क्षत्रिकुलनामकः ।
जनकः मिथिलाधिपः ।
मारीचः कल्पितसुखमृगोराक्षसश्च ।
रावणः दशवदनोक्तज्ञाराजः सीतापहःरजः ।
कुम्भकर्णः रावणानुजः ।
बाणो कपीन्द्रः ।
सुग्रीवो रामसखः किष्किन्वाधिपश्च ।
हनुमान् जम्बादाह्वयः ।
अङ्गदः बाणपुत्रः श्रीरामदूतः ।
विभीषणः रावणभ्राता ।
सूक्तधारः नटस्यञ्जीवः ।

स्त्रीगणः ।

सीता रामभाष्या ।
कौशल्या }
केकयी } दशरथदारा ।
सुमित्रा }
नारा सुग्रीवस्त्री ।
मन्दोदरी रावणपत्नी ।
सरमा विभीषणजाया ।

यतद्विषयं वैनायिक, मुनि, सारथि, सखीगण, एवं पथिक, नगरवादि,
सेनाध्यक्ष, राजसूय, राजसूय, सभासद, राजमन्त्रि, दारि, वन, भिषगू, दूत
प्रभेयादि ।

श्रीमन्नानाटकः ॥

अर्थात्

रामलीलोदयः ।

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विश्वेशैवः सपायाङ्गिमुखसचिवतां योवलय्यानुवारं विश्वद्रीचीनं वृष्टि-
स्त्रितिविषयमजः स्वेक्या निर्मिमीते । यस्येयत्तामतीत्य प्रभवति महिमा को-
पिलोक्य व्यतीतस्य क्लोयस्वच्छुराद्यैरपि निपुणतमो वीक्ष्यादि क्रियासु ॥ १ ॥

विश्वेशैवः सपायाङ्गनिधिमखिलं पुष्कराग्रेषीत्वा यस्मिन्नुदृत्यतोयं
विश्वत्रितिसकलं दृश्यते योऽग्निदेवैः । काप्यम्भःकापिविष्णुः कच कमलभूः काप्य-
नन्तः कचश्रीः काप्यैर्वः कापिशैलाः कचनमजिगम्भाः कापिनकादिचक्रं ॥ २ ॥

जयति रघुवंशतिलकः कौशल्यानन्दवर्द्धनोरामः दशवदननिघनका-
री दाशरथिः पुष्करिकाक्षः ॥ ३ ॥

जमामिदेवं सुरकल्पवृक्षं धनुर्धरं गीरद गीतमात्रं । जगामिरामं कलका-
ननंतं यदास्यदं लक्ष्ममुञ्जति श्रीः ॥ ४ ॥

रामं लक्ष्मणं पूर्वजं रघुवरं सीतापतिं सुन्दरं कानुत्सवं कलकामवं मुख-
निभं विप्रप्रियं धार्मिकं । राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्तिं
वन्दे लोकामिरामं रघुकुलतिलकं राघवं रावधारिं ॥ ५ ॥

मनोभिरामं नयनाभिरामं वचोभिरामं श्रवणाभिरामं सदाभिरामं
सतताभिरामं वन्देसदा दाशरथिचरामं ॥ ६ ॥

श्रीरामचन्द्र भुविवितृतकीर्तिचन्द्र स्मेरामस्यचन्द्र रजनीचर पद्मचन्द्र
व्यानन्दचन्द्र रघुवंशसमुद्रचन्द्र सीतासनःकूमुदचन्द्र नमोनमस्ते ॥ ७ ॥

कल्याणानां निदानं कलमलमयनं जीवनं सज्जनानां पाथेयंयन्मुमुक्षोः
सपदि परपदप्राप्तये प्रस्थितस्य विश्रामस्थानमेकं कविवरवचसां पावनं पाव-
नानां बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥ ८ ॥

रतौ दौ दशकण्ठकण्ठकदली कान्तारकान्तिचिदौ वैदेहीकुचकुम्भवृद्धौ म
रुजः सान्द्रारूपाङ्गाङ्गितौ लोकत्राणविधान साधुसवन प्रारम्भयूषाभुजौ देया
क्षामुरू विक्रमौ रघुपतेः श्रेयांसि भूयांसिवः ॥ ९ ॥

बालक्रीडितमिन्दुशेखर धनुर्भङ्गावधि प्रभुता तातेकानन सेवनावधि
रुपा सुग्रीवसंस्थावधि व्याघ्रावारिधिवन्धनावधि यशोसङ्गेशनाशावधि
श्रीरामस्य पुनातु लोकमहिमा जानक्युपेक्षावधि ॥ १० ॥

मान्द्यन्ते सूत्रधारः ।

सूत्र । वाल्मीकीर्वदनामलेन्दुगलितं हृद्यं परं पावनं श्रोतं वागमृतं पिव-
न्त्यनुदिनं ये श्रोत्रपात्रैर्जनाः । विष्णोःसच्चरितं चराचरगुरो रामायणं सादरा-
त्तेषां श्रीविमला भवत्यनुदिनं नश्यन्ति चारातयः ॥ ११ ॥

अपिच । वाल्मीकिरूपदेशतः स्वयमहोः वक्ताहनुमान्कपिः श्रीरामस्य
रघूद्वयस्यचरितं सौभयावयं नर्तकाः । गोश्लीतावदियं समस्तसुमनः संघेनसंवे-
ष्टिता तद्गीराः कुरुत प्रमोदमधुना वक्तास्मिरामायणं ॥ १२ ॥

अथप्रथमोऽङ्कः ।

अयोध्याराजसदनं कल्पनं ।

राम लक्ष्मण भरत शत्रुघ्न सहित दशरथागमनं ।

सूत्र । राजासीत्समहारयोदशरथश्चण्डांशुवंशाग्रशीलस्तस्या सन् कमनीय
केलिनित्यास्त्रिस्तो महिष्यःशुभाः वीरांस्तं चतुरः सुतान् सप्तविरे रामं
तथा लक्ष्मणं शत्रुघ्नं भरतश्च कैटभरिपोरंशावतारात्मनी ॥ १९ ॥

शत्रुघ्नोराजपुत्र सदनं समभवच्छत्रुनिघ्नैकवीरः सोऽयं खेहानु वृषभा
भरतमनुगतः केकयी सूनुमेव सौमित्रो राममेवानुगम दयसदा धर्मकर्म
प्रवीरः श्रीमहाशरथाः स्वयं मुररिपोरंशावतारात्मनी ॥ १७ ॥

विश्वामित्रागमनं ।

सूत्र । तेषां रामः कुशिकतनय प्रार्थितो यज्ञसिद्धौ तातस्याज्ञां शिरसि
विदधस्त्राग्नेनानुयातः । पोरस्त्रीभिर्नयन कमलैः सादरं वीक्ष्यमात्रः
कन्यादात्री निधनकुतुकी यज्ञभूमिं प्रतस्थे ॥ १५ ॥ निष्क्रान्ताः ।

तपोवनं कल्पनं ।

ततःलक्ष्मणसहितःश्रीरामचन्द्रे तपोवनं प्रविशति वैतालिकवाक्यं ।

वैता । विद्यां विप्रियां विजयां जयाश्च सम्प्राप्य सम्यङ्मुनाधिपुत्रात् ।
रक्षांसिहन्तुं क्रतुबन्धुबन्धुः समागतःसम्प्रति रामचन्द्रः ॥ १६ ॥

पुनर्वैता । मारीचं निजघान दाक्षसचमूनाथं स्वयंराघवः सर्वैरन्ये-

क्लिप्तं खट्वाणस्य विशिखैर्पाताः कृतान्तालधं । तोषं प्रापुरथेमर्द्धिं सहिताः
सर्वैर्पुराब्राह्मणास्ताभ्यां संयुयुजः शुभाशिक्षमतिस्फीताः समाप्ताः क्रियाः ॥ १७ ॥

सूत्र । हृतेरक्षः कुलेतत्र रामेण विधिवत्कृतौ । निर्वृत्ते कौशिकः प्रायान्ता-
भ्यां जनकपत्तनं ॥ १८ ॥ निष्क्रान्ताः ।

मिथिलाराजभवनं कल्पनं ।

अथ मिथिलां प्रविशति रामे वैतालिकैः पठितं ।

वैता । योदक्षः कुशिकात्मजायमुनये तातेन यज्ञोत्सव प्रत्यृद्धं प्रश-
माय वर्मविधिने हृत्वाहृतां ताड़कां । लब्ध्वास्त्राणि मुनेरवेक्ष्यचमखं तस्या-
नुगः कौतुकात् सोयं सम्प्रति राघवो निमिषतेः प्राप्तः पुरीं सारुजः ॥ १९ ॥

जनक । असुरसुर भुजङ्ग वानराणामथ नरकिन्नर सिद्धचारणानां ।
नमयति यदि कोपि चापमेतं मम दुहितुः सपरिग्रहं करोतु ॥ २० ॥

तत्श्रुत्वा रावणदूतः सौष्कलः सकोपः ।

सौष्कल । सार्द्धं हरेण हरवल्लभया गिरीशं हरेस्वयणमुखं वृष प्रमथाव-
कीर्णं । कैलासमुद्गतवतो दशकन्धरस्य केयस्येधनुषि दुर्मददोः परिक्षा ॥ २१ ॥

तयोः शक्तिं प्रत्युक्ती ।

माहेश्वरं धनुः कुर्यादधिज्येष्ठे हृदाम्यहं । गुरोः शम्भोर्धनुर्नैवे चूर्ण-
तां नयति क्षणात् ॥ २२ ॥ इत्युक्त्वा दूते गते ।

शतानन्दागमनं ।

सूत्र । सभायां नृपयुक्तायां जनकस्य पुरोहितः । शतानन्दोवचःप्राह
इदं स्वतां सर्वभूभृतां ॥ २३ ॥

शता । इदं कुत जनकशुल्कं क्षत्रियाः सर्व्यस्यते दशवदनभुजानां कुशिट-
ता यत्रशक्तिः । नमयति धनुरैशं यः शरारोपणेन । त्रिभुवन जयलक्ष्मी मैथि-
ली तस्यदाराः ॥ २४ ॥

नृपतिभिरव गृहीतेधनुषि जनकवाक्यं ॥

जनक । आसीपान्तरतोऽप्यमी नृपतयः सर्वं समभ्यागताः कन्येयं कल
धैत कोमलरुचिः कीर्त्तिस्तुगातःपरा । नाकृष्टं नच टङ्घितं ननमितं नोत्था-
पितंस्नानतः केनापीदमहो मच्च दगुरतो निर्व्वरिमुर्व्वितलं ॥ २५ ॥

ससखीगच्छसीतागमनं ।

सखी । रामोदूर्वादलप्लामो जानकीकानकीलता । अनयोर्द्योग्यउदाहो
धनुरैशःपयोमहान् ॥ २६ ॥

कमठपृष्ठकठोरमिदं धनु मधुरमूर्त्तिरसौरघुनन्दनः । कथमधिष्यमनेन
विधीयतामहृतात पञ्चस्तवदारुणः ॥ २७ ॥

श्रीरामेनज्ज्वाकुर्व्वति सीताया उत्साहं वर्ज्जयन्त्यक्षयः ।

लज्जम् । देवश्रीरघुनाथ किं वक्तव्यं दासोऽस्मिने लज्जामेवार्ज्जदीन-
वि भूधराग्रगण्ये जीर्णः पिनाकः कियान् ॥ २८ ॥

महानाटक रङ्गस्यलीलया पात्रादीनामनुक्रमसंक्षिप्ता ॥

पुरुषसंघः ।

दशरथः अयोध्याधिपतिः ।
श्रीरामः दशरथस्य प्रथमात्मजः दशवदन निधनकारीष ।
जयशङ्कः दशरथस्य द्वितीयपुत्रः रामानुगतः ।
शत्रुघ्नः दशरथस्य तृतीय तनयः ।
भरतः दशरथस्य चतुर्थाङ्गजः ।
परशुरामः ब्राह्मणैकः क्षत्रिकुलनामकः ।
जगन्नाथः मिथिलाधिपतिः ।
मारीचः कल्पितसख्यंमृगोराक्षसश्च ।
रावणः दशवदनोऽक्षय्याराजः सीतापहःरजः ।
कुम्भकर्णः रावणानुजः ।
वासी कपीन्द्रः ।
सुग्रीवो रामसखः किष्किन्वाधिपतिश्च ।
हनुमान् चण्डालाह्वयः ।
अङ्गदः वासिपुत्रः श्रीरामदूतः ।
विभीषणः रावणभ्राता ।
सूक्तधारः नटस्यलीलयाः ।

स्त्रीसंघः ।

सीता रामभाष्या ।
कौशल्या } दशरथदारा ।
केकयी }
सुमित्रा }
नारा सुग्रीवस्त्री ।
मन्दोदरी रावणपत्नी ।
सुरमा विभीषणजया ।

एतद्विषयं वैताचिक, मुनि, सारथि, सखीसंघ, एवं पथिक, जगन्नाथ, सेनाध्यक्ष, राक्षस, राक्षसी, सभासद, राजमन्त्रि, शरि, वन, भिक्षु, दूत, ज्ञेय्यादि ॥

श्रीमन्महानाटकः ॥

अर्थात्

रामलीलोदयः ।

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विश्वेश्वरः सपायाग्निगुह्यसचिवतां योवलय्यानुवारं विश्वद्रीचीनं वृष्टि-
स्थितिविचयमजः स्वेक्या निर्मिमीते । यस्येयत्तामतीत्य प्रभवति महिमा को-
पिलोक व्यतीतस्यक्तोऽयस्वस्तुराद्यैरपि निपुणतमो वीक्षकादि क्रियासु ॥ १ ॥

विष्णुश्चैवः सपायाज्जनिधिमखिलं पुष्कराग्रेऽपीता यस्मिन्पुष्ट्यतोयं
विह्वलितसकलं दृश्यते योऽग्निदेवैः । काप्यम्भःकापिविष्णुः क्वच कमलभूः काप्य-
नन्तः क्वचभ्रीः काप्यैर्वः कापिशैलाः क्वचनमन्निगन्ताः कापिनन्नादिचक्रं ॥ २ ॥

जयति रघुवंशतिलकः कौशल्यानन्दवर्द्धनोरामः दशवदननिघनका-
री दाशरथिः पुण्डरीकाक्षः ॥ ३ ॥

नमामिदेवं सुरकल्पवृक्षं धनुर्धरं गीरद गीतगानं । जगामिरामं कमला-
ननंतं यदास्पदं लक्ष्ममुज्जति श्रीः ॥ ४ ॥

रामं लक्ष्मणं पूर्वजं रघुवरं सीतापतिं सुन्दरं काकुत्स्थं कश्यपामयं गुह्य-
निध्निं विप्रप्रियं धार्मिकं । राजेन्द्रं सत्यसन्धं दशरथतनयं श्यामलं शान्तमूर्तिं
वन्दे लोकामिरामं रघुकुलतिलकं राघवं रावणारिं ॥ ५ ॥

मनोभिरामं नयनाभिरामं वचोभिरामं श्रवणाभिरामं सदाभिरामं
सतताभिरामं वन्देसदा दाशरथिचरामं ॥ ६ ॥

श्रीरामचन्द्र भुविविस्तृतकीर्त्तिचन्द्र स्मेरामस्यचन्द्र रजनीचर पद्मचन्द्र
आनन्दचन्द्र रघुवंशसमुद्रचन्द्र सीतामनःकूमुदचन्द्र नमोनमस्ते ॥ ७ ॥

कल्याणानां निदानं कलमलमथनं जीवनं सज्जनानां पाथेयं यन्मुक्तोः
सपदि परपदप्राप्तये प्रस्थितस्य विश्रामस्थानमेकं कविवरवचसां पावनं पाव-
नानां बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥ ८ ॥

यतौ द्वौ दशकण्ठकण्ठकदली कान्तारकान्तिच्छिदै वैदेहीकुचकुम्भकुङ्कुम
रजः सान्द्रारूणाङ्गाङ्गितौ लोकत्राणविधान साधुसवन प्रारम्भयूपौभुजौ देया
क्तामुरु विक्रमौ रघुपतेः श्रेयांसि भूयांसिबः ॥ ९ ॥

बाणक्रीडितमिन्दुशेखर धनुर्भङ्गावधि प्रभृता तातेकानन सेवनावधि
कृपा सुग्रीवसखावधि आज्ञावारिधिवन्धनावधि यशोलङ्घेशनाशावधि
श्रीरामस्य पुनातु लोकमहिमा जानक्यपेक्षावधि ॥ १० ॥

मान्द्यन्ते सूत्रधारः ।

सूत्र । वाल्मीकिर्वदनामलेन्दुगलितं हृद्यं परं पावनं श्रेतं वागमृतं पिव-
न्यनुदिनं ये श्रेष्ठपात्रैर्जनाः । विष्णोः सच्चरितं चराचरगुरो रामायणं सादरा-
सेवां श्रीविमला भवत्यनुदिनं नश्यन्ति चारातयः ॥ ११ ॥

अपिच । वाल्मीकिरूपदेशतः स्वयमहोः वक्ताहनुमानकपिः श्रीरामस्य
रघूद्वयचरितं सौभवावयं नर्त्तकाः । गोष्ठीतावदियं समस्तसुमनः संघेनसंके-
ष्टिता तद्गीराः कुर्वन्त प्रमोदमधुना वक्तास्मिरामायणं ॥ १२ ॥

अथप्रथमोऽङ्कः ।

अयोध्याराजसदनं कल्पनं ।

रामं लक्ष्मणं भरतं शत्रुघ्नं सहितं दशरथागमनं ।

सूत्र । राजासीत्समहारणोदशरथश्चङ्काशुवंशायबीकृतस्या सन् कमनीय
केलिनितयास्त्रिखो महिष्यःशुभाः वीरांस्तं चतुरः सुतान् सप्तविरे रामं
तथा लक्ष्मणं शत्रुघ्नं भरतञ्च कैटभरिपोरंशावतारात्मनी ॥ १२ ॥

शत्रुघ्नोराजपुत्रः सदनं समभयच्छत्रुनिघ्नैकवीरः सोयं खेदानु वृथा
भरतमनुगतः केकयी सूनुमेव सौमित्रो राममेवानुगम दयसदा धर्मकर्म
प्रवीरः श्रीमद्दशरथाः स्वयं मुररिपोरंशावतारात्मनी ॥ १३ ॥

विश्वामित्रागमनं ।

सूत्र । तेषां रामः कुशिकतनय प्रार्थितो यज्ञसिद्धौ तातस्याज्ञां शिरसि
विदधन्नग्नेनानुयातः । पोरस्त्रीभिर्नयन कमलैः सादरं वीक्ष्यमाणः
कन्यादात्री निधनकुतुकी यज्ञभूमिं प्रतस्थे ॥ १५ ॥ निष्क्रान्ताः ।

तपोवनं कल्पनं ।

ततःलक्ष्मणसहितःश्रीरामचन्द्रे तपोवनं प्रविशति वैतालिकवाक्यं ।

वैता । विद्यां विद्यायां विजयां जयाञ्च सम्प्राप्य सम्यक्पुनराधिपुत्रात् ।
रक्षांसिहन्तुं क्रतुबन्धुबन्धुः समागतःसम्प्रति रामचन्द्रः ॥ १६ ॥

पुनर्वैता । मारीचं निजघान राक्षसचमूनाथं स्वयंराघवः सर्वैरन्ध्रे-

किल खड्गाण्यस्य विशिखैर्घाताः कृतान्ताल्लपः । तोषं प्राप्नुयथामर्हर्षि सद्दिताः
सर्व्वपुत्रावृण्वणास्ताभ्यां संयुयुजुः शुभाश्लिषमतिस्फीताः समाप्ताःक्रियाः ॥ १७॥

सूत्र । हृतेरक्षः कुलेतत्र रामेण विधिवत्क्रौता । निर्वृत्ते कौशिकः प्रायात्ता-
भ्यां जनकपत्तनं ॥ १८ ॥ निष्क्रान्ताः ।

मिथिलारामभवन कल्पनं ।

अथ मिथिलां प्रविशति रामे वैतालिकैः पठितं ।

वैता । योदक्षः कुशिकात्मजायमुनये तातेन यज्ञोत्सव प्रत्यूह प्रश-
माय वर्मविपिने हृत्वाहृतां ताडकां । सन्ध्यास्त्राणि मुनेरवेक्ष्यचमखं तस्या-
नुगः कौतुकात् सोयं सम्प्रति राघवो निमिपतेः प्राप्तःपुरीं सारुजः ॥ १९ ॥

जनक । असुरसुर भुजङ्ग वानराणामथ नरकिन्नर सिद्धचारणानां ।
नमयति यदि कोपि चापमेतं मम दुहितुः सपरिग्रहं करोतु ॥ २० ॥

तत्श्रुत्वा रावणदूतः सौष्कलः सकोपः ।

सौष्कल । सार्द्धं हरेण हरवल्लभया गिरीशं हरेस्वयममुख नृप प्रमथाव-
कीर्त्तिं । कैलासमुद्भूतवतो दशकन्धरस्य केयस्यतेधनुषि दुर्मददोः परिक्षा ॥ २१ ॥

तयोस्तु प्रत्युक्ती ।

माहेश्वरंधनुः कुर्यादधिज्येष्ठेदाम्यहं । गुरोः शम्भोर्धनुर्नाचे चूर्ण-
तां नयति क्षणात् ॥ २२ ॥ इत्युक्त्वा दूते गते ।

शतानन्दागमनं ।

सूत्र । सभायां नृपयुक्तायां जनकस्य पुरोहितः । शतानन्दोवचःप्राह
ऋग्वतां सर्वभूभृतां ॥ २३ ॥

शता । ऋक्षत जनकशुल्कं क्षत्रियाःसर्व्वयते दशवदनभुजानां कुण्डि-
ता यन्नशक्तिः । नमयति धनुरैशं यःशरारोपणेन । निभुवन जयलक्ष्मी मैथि-
ली तस्यदाराः ॥ २४ ॥

नृपतिभिरव गृहीतेधनुषि जनकवाक्यं ।

जनक । आहीपान्तरतोऽप्यमी नृपतयःसर्व्वं समभ्यागताः कन्येयं कल
धैत कोमलरुचिः कीर्त्तिस्तुनातःपरा । नास्त्यं नच टङ्गितं नममितं नेत्या-
पितंस्नानतः केनापीदमहे मद्दगुरतो निर्व्विरमुर्व्वितसं ॥ २५ ॥

सखीगच्छसीतागमनं ।

सखी । रामोदूर्वादलक्ष्मणो जागकीकानकीसता । अनयोर्योग्यउदाहो
धनुरैशःपञ्चमहान् ॥ २६ ॥

कमठपुलकठोरमिदं धनु मधुरमूर्तिरसौरघुगन्दनः । कथमधिष्यमनेन
विधीयतामहहतात पञ्चसवदारुणः ॥ २७ ॥

श्रीरामेनकाङ्कुर्व्वति सीताया उत्साहं वज्रं वल्लभाः ।

लक्ष्मण । देवश्रीरघुनाथ किं वज्रतया दासोऽस्मिन्ने लक्ष्मणेमेव्वादीन-
पि भूधराग्रगण्ये जीर्णः पिनाकःकियान् ॥ २८ ॥

तन्नामादिश वीर्यस्य भवतोवाक्यादहं कौतुकी । प्रोद्धतुं प्रचलायितुं नम-
यितुं भङ्क्तुं सदैर्नन्दमः ॥ २८ ॥

सूत्र । गृहीते हरकोदण्डे रामे परिणयान्मुखे । पस्पन्दे नयनं वामं जानकी
जामदग्न्ययोः ॥ ३० ॥

गृहीते धनुषि रामेण लज्जाम् ।

पृथ्विस्थिराभव भुजङ्गमधारयेनां त्वंकूर्मराजतदिदं हितयं दधीथाः ।
दिक्कुञ्जराः कुर्वन् तत्रितये दिधीर्धामार्थ्यः करोति हरकामुं कमाततज्यं ॥ ३१ ॥

पृथ्वी याति रसातलं पाणिपतिर्नमं फणामण्डलं विभ्रतं क्षुभ्यति कूर्मराज
सहितो दिक्कुञ्जराः कातराः । व्यातन्वन्ति च दृष्टितं दिशि भटैः सार्द्धं धराधा-
रिणः कम्पन्ते रघुपुङ्गवे पुरजितः सन्यधनुः कुर्वन्ति ॥ ३२ ॥

तत्र नृपतीनां चेष्टा ।

सूत्र । रामे रुद्रशरासनं तुलयति स्मित्वा स्थितं पार्थिवैः सिङ्गासिङ्गनतत्प-
रे च हसितं दत्तामित्रस्तालिकां । आरोप्य प्रचलाङ्गुली किल लयैर्मुनिं गुणा-
रक्षालने सर्वार्कषणभङ्गं पर्वनिपुणः सिंहासने मूर्च्छितं ॥ ३३ ॥

उत्क्षिप्तं सहकौशिकस्य पुलकैः सार्द्धं मुखैर्नामितं भूपानां जनकस्य संशय-
धिया साकं समास्थालितं । वैदेही मनसा समञ्च सहसा दृष्टं ततो भार्गवप्रादाहं
कृतिकन्दनेन महता तद्गुणैर्गन्धनः ॥ ३४ ॥

रुद्रमृष्टविधेः श्रुतीर्मुखरयमृष्टैः दिशः क्रोडयन्मूर्त्तिरिष्टमहेश्वरस्य दलय-
मृष्टैः कुलक्षामभूतः । अत्युच्चैर्बधिराणि पद्मगुलान्यष्टौ च सम्पादयन्मुनीन्
त्ययमार्थं दोर्वन् दक्षत्कोदण्ड कोलाहलः ॥ ३५ ॥

लोकांस्तमनिनादयन् हरिश्चयानुद्गमयन्सप्तच ध्यानात्समनिवा-

रथमुनिवरागसप्तार्थवान् द्योभयम् । उन्मूलानिरसातलानि जनयन्स-
तापि संभूतवान् श्रीमद्राघवबाहुदण्डविदलत्कोदण्डचण्डधुनिः ॥ ३६ ॥

शुक्लहीमधनुः कठोरनिगदस्तत्राकरो द्विकुयं तस्यहाजिरवेर्विमार्गम-
नं शम्भोःशिरःकम्पनं । दिग्दन्तिरखलनं कुलाद्रिचचनं सप्तार्थवान्दोहनं वै-
देहीमदनं मदान्धदमनं त्रैलोक्यसम्मोहनं ॥ ३७ ॥

कोदण्डभङ्गान्मुखरीकृताशं वरंवरेण्यं जनकात्मजायाः । अनन्दसामान्य
धनुर्विषासं नमामितं लोकविसर्पिकीर्तिं ॥ ३८ ॥

अथ जनानन्देनानीतेदशरथे मिथिलां वैतालिकैः पठितं ।

वैता । जनकमुपतिवाक्यं पुत्रसम्बन्धकृत्यं सरभसमुपगृह्य श्रीजनानन्द
वक्त्रात् । अपरमपितबुजदन्दमादायदृष्टः श्रुतरघुपतिश्रीर्ष्यः कौशलेन्द्रोय-
मेति ॥ ३९ ॥

सूत्र । आतिथ्यमानमहितं मिथिलाधिनाथः कृत्वातिथिं दशरथपरमा-
तिथेयः । स्त्रीयेसुतेप्यथ कुशध्वजकन्यकेच प्रत्याददौ विधिवदेव तदात्मजेभ्यः ॥ ४० ॥

निःशासनमर्दल रसालगभीर भेरीद्वारतालवर काहलनादजायैः ।
पूर्वैवभूवधरस्त्री गगनान्तरालं पाश्वर्य हेरघुपतेर्जनकात्मजायाः ॥ ४१ ॥

रघुजनकमहीन्द्रयोस्तदानीमभवदपत्य विवाहमङ्गलश्रीः । त्रिभुवन
जनतानन्द यत्र प्रमदमवाप मनोरथव्यतीतं ॥ ४२ ॥

सीतां श्रीरघुनन्दनोय भरतःकौशध्वजीमाखर्वी सौमित्रिः शतपञ्चशु
वदनां सीतामुजामूर्मिलां । शत्रुघ्नश्रुतकीर्तिमुत्तमगुणां कौशध्वजीमूर्त्वा
खानादाय कृतोत्सवो दशरथः स्त्रीयांपुरीं प्रवृत्स्थितः ॥ ४३ ॥ निष्क्रान्ताः ।

॥ इतिप्रथमोऽङ्कः ॥

द्वितीयोऽङ्कः ॥

चित्रपथ कल्पनं ।

अथ पथिपरशुरामेण संसर्गः ।

सूत्र । यद्गमञ्ज जनकात्मजाकृते राघवःपशुपतेर्महदनुः । तद्गुनिश्रवण
रोषितस्त्वरज्जागाम जमदग्निं जामुनिः ॥ ४४ ॥

लक्ष्मणः श्रीरामम्प्रति परशुरामं स्मारयति ।

कुर्वन् कोपादुदञ्च द्रविकिरण सटापाटलैर्दृष्टिपतैरद्यापि क्षत्रकण्ठच्युत
रुधिरसरित्सिक्तधारं कुठारं । तीव्रैर्निश्वासपातैः पुनरपि भुवनोत्पातमा सूचय-
न द्राक्प्लाल्मैर्लाल्मैर्किलापं त्रिभुवनविजयी जामदग्न्येयमेति ॥ ४५ ॥

अपिच । चूडाचुम्बितकङ्कपत्रमभितस्तूणीदयं पृष्ठतो भस्मस्त्रिगुणं पवित्र
लाभकनमुरो धत्ते त्वचरैरिव । मौञ्जामेखलया नियन्त्रित मधोवासस्त्रमाञ्जि-
ष्टिकं पाणौकामुक् मत्सूचवलयं दण्डं परंपैष्यत् ॥ ४६ ॥

सोयंसप्तसमुद्रमुद्रितमही येनार्जुनादुद्धृता क्त्वा भैरवसङ्करेति कठिनं
कण्ठं कुठाराच्चलैः । रेवानीरनिरोधहेतुगहनं बाह्योऽसहस्रजवात् खण्डं
खण्डमखण्डयत् पितृवधामर्षेण वर्षीयसा ॥ ४७ ॥

यत्राक्रामति सङ्गराङ्गणभुवं दुर्वार धाराखलत्कुप्यत् क्षत्रकिशोर
कण्ठरुधिरैर्नरैर्गुकाभूरभूत् । तादृशवीरवर रुयम्पर परस्त्रीककन्याकर
क्रीडापुष्करदामरेणुभिस्सम्भूतैरेव रेणूत्कटा ॥ ४८ ॥ क्रोधं नाटयित्वा ।

जाम । केनेदं कालदण्डान्तरमिच्छता भग्नमजगवं धनुरिति साशङ्कं

पार्वत्यानिजभर्तुरायुधमिति प्रेम्भायदभ्यर्चितं निर्मोकेनचवासुकेर्निष्-
क्षितं यत्सादरं नन्दिना । भयंयत्त्रिपुरेन्धनं धनुरिदं तन्मन्मथोन्माथिनः
सत्येवंभुवि रामनामनिमयि वैधीक्षितं दृश्यते ॥ ५० ॥

इत्युक्त्वा सतर्कंसासूयम् ।

सहस्रवाजस्तस्मिहंदिवाजस्तस्मि चक्रवर्ती मुनिनन्दनोहं । त्वं सैन्ययुक्त्वा-
स्यहमेक वीरस्तथापिनौ पश्यतुतर्कमर्कः ॥ ५१ ॥ इति सूर्यदृष्टवान् ।

उत्कृत्योत्कृत्यगर्भानपि शक्रक्षयतुं क्षत्रसन्तान रोषादुद्दामानेक विंशत्य-
वधि विशसतः सर्वतोराजवंश्यान् । पैनंतद्रक्तपूरुषं हृदमवनि महानन्दमन्दा-
यमान क्रोधाग्नेः कुर्वतो मेनखलुविदितः सर्वभूतैः प्रभावः ॥ ५२ ॥

कुप्यत्क्षत्रकिशोरकण्ठविगच्छद्रक्तैः धधारासरिन्निर्वृताभिववस्य क्षत्रशि-
रसःकोशान्कूशान् कुर्वतः । तावद्रक्तजलाक्षिः पितृगर्भस्य क्षत्रंक्षी-
कृतः सन्तोषेज्जगुप्सया कबळया हासेनशोकेन वा ॥ ५३ ॥

अपिच । आश्चर्यकार्तवीर्यार्जुनभुजविपिन हृदक्षीलासभिन्नः केयूर
ग्रथिरत्नोत्करक्तवज्र रत्नत्कारघोरःकुठारः । तेजोभिः क्षत्रगोत्रप्रचयसमुदित
द्वादशार्कानुकारः किंनप्रातः श्रुतिं ते पुरमथन धनुर्भङ्गपथ्युत्सुकस्य ॥ ५४ ॥

सकुठारं प्रदर्शयति ।

अभ्यग्निं जमदग्निराश्रम परैर्यैः श्रूयते ओचिभैः श्रूयेचाहमहं दुभिर्नृद-
तिभिस्तत्रोभयेसाक्षिणः । इक्ष्वाकोरथवाभृगोर्भगवतो भाविस्त्रिधाविपुषः
स्वाध्यायेनश्लेषेण परशुनापल्यापशूनांश्लेषे ॥ ५५ ॥

श्रीरामःसामुनयं ।

वाह्मेर्विषंगविदितं नचक्षामुं कस्य त्रैयम्बकस्य सुतरामयमेवदेवः । तत्पा-
पत्वं परशुरामममत्तमस्य डिम्बस्य देर्विलासितानिमुदेगुरुणां ॥ ५६ ॥

रामवचनमनाकर्ण्यैव परशुरामः ।

परशु । कसदाशरथी रामो मद्यशस्त्रेन्द्रवारितः । पुरारेः कार्मुकं येन
भग्नं तिष्ठति भार्गवे ॥ ५७ ॥

एवमाकर्ण्य श्रीरामः सविनयं ।

राम । सृष्टं वापि न वा स्पृष्टं कार्मुकं पुरैरिणः । भगवन्नात्मनैवेदं मभ-
व्यत करोमि किं ॥ ५८ ॥

हारः कण्ठे प्रभवतु रामत्रकिम्वाकुठारः स्त्रीणां नेत्राण्यधिवसतु नः कज्ज-
लं वाजलं वा । संपश्यामो निरूपममुखं प्रेतभर्तुर्मुखं वा यद्वातद्वाभवतु नवयं
ब्राह्मणेषु प्रवीराः ॥ ५९ ॥

अपिच । निहन्तं हन्तगोविप्रान्नशूरा राघवा वयं । अयं कण्ठे कुठारस्ते
कुरुराम यथोचितं ॥ ६० ॥

अथ युद्धोद्यते परशुरामे दासरथिः मुने क्षमस्व ।

भो ब्रह्मन्भवतासमं न घटते संयाम वार्त्तापिनः सर्व्वेहीनबलावयं बलवतां
यूयं स्थितमूर्द्धनि । यस्मादेकगुणं शरासनमिदं राजन्य कानाम्बलं युस्माकं द्विज
जन्मनां नवगुणं यज्ञोपवीतं बलं ॥ ६१ ॥

अथ परशुरामं प्रति लक्ष्मणः ।

पुरोजन्मानाद्य प्रभृति ममरामः स्वयमहो नपुत्रः पैत्रि वा रघुकुलभुवा-
ञ्छितिभजा । अधीरं धीरं वाक्लयतु जनो मामयमयं मया वद्धो दुष्टद्विजद-
मनदीक्षा परिकरः ॥ ६२ ॥

लक्ष्मणं सान्वयन् श्रीरामः ।

श्रीराम । जातः सोऽहं दिनकरकुले क्षत्रिय श्रेत्रियेभ्यो विश्वामित्रादपि

भगवतो दृष्टदिशास्त्रपारः । अस्मिन् श्रेष्ठतनुजनेदुर्यशो वायस्योवा विप्रेक्ष्य
यद्वदन्तुवदः साहसिक्वाद्भिमेमि । ६३ ।

तथापिरामं प्रति परशुरामः ।

तथापमीशभुजपीठनपीतसारं प्रागप्यभज्यत भवांस्तुनिमित्तमात्रं ।
राजन्वकप्रधनसाधनमस्मदीयमाकर्षकान् कामिदं गच्छध्वजस्य । ६४ ।

सूत । रामस्तदादावधनुःसङ्घेचं वायस्यसंयुज्य तदाचकथं । भातिस्तसा-
स्मात्करध्वजोयं गतिं प्रसिद्धेदथ भार्गवस्य । ६५ ।

तथापमाकर्षति ताडकारावाकार गुतापिबिशाचनेना । सासूयमैश्वर्य
विदेहकन्याकन्या किमन्यापरिच्छेयतीति । ६६ ।

भार्गवस्तानुगं ।

वः कर्त्तवीर्यस्य भुजान्सहचं चिच्छेदवीरोयुधियामदग्न्तः । ससावणे
रामकराधिकटेनृक्षमस्यस्य प्रववीवभूव । ६७ ।

यावद्भूर्जटिधर्मपुत्रपरशु शुक्लाक्षिचक्षुनिवमेवीशोचितमिच्छित्तावदुम-
तीकोस्यामधास्यत्पदं । नैचोक्ताभवदानदक्षिणभुजावदुम्भरिक्कोद्देशो देवोयं
दिनस्तनुजे कतिचको न प्राभविष्यद्यदि । ६८ ।

जामदग्न्य चरणपतितो रामः ।

उत्पत्तिर्जमदग्नितः सभगवान् देवः । पिमाक्षीगुरुवीर्यं यत्पुनस्तद्धि रीं पथि-
ननुव्यक्तं हितत्कर्मभिः । त्यागः सप्तसमुद्रमुद्रितमक्षीं निर्घातुं दामावधिः सख्यं
पुनर्मतपोनिधेर्भगवतः किं किं नलोकोत्तरं ॥ ६६ ॥

सूत्र । आत्वापभावं रघुनन्दस्य तदङ्गुमाक्षिं ग्य सतीति गाढं । विनश्यत-
भिर्न जमदग्नौ सूनुस्तेजो महत्त्वञ्च वधात्निवृत्तः ॥ ७० ॥

यथैरामं परित्यज्य भारं वः स्वीयमाश्रमं । राजापि सह रामाद्याः पुनैरुत्तर
कोशलां ॥ ७१ ॥

ब्रह्मागतिं परपुत्रामुनेः सजेकानां न न्यस्य सर्वसुजनान् । पितृमातृदंष्ट्र्याम् ।
सम्मान्यमान्यतमविप्रं गुरुस्वजातीन् पित्रासमं निजपुत्रीं प्रजगाम रामः ॥ ७२ ॥

अश्वान्तरे जनकजा रघुनन्दनौ च दृष्ट्वा चिरान्मदनवायनिगीडिताङ्गौ ।
गवास्तथैकशिखरं खररश्मिमाक्षीं हर्षात्पपातसलिले चरमस्यारुह्यौ ॥ ७३ ॥

कल्पितशयनागारमृति सीतामन्दगमनं ।

अश्वान्तरे सपदिनक्षिणी बान्धवे सित्पुत्रे प्राप्तीभाः सरस्वद्विदे एवमा-
रङ्गकल्पे । रामः कामं गुरुजन गिरामन्दिरे सङ्गोभूत् वामोऽङ्गुलं जनकतन-
या मन्दयन्ती जगाम ॥ ७४ ॥

सूत्र । ननन्दलज्जैराजा गुरुकानैः संपूजितः । कैशल्याच सुमित्राच
कैशेयीच सुमध्यमा ॥ ७५ ॥

बभूवतिर्यद्वेयुक्ता यास्यान्याराजयोधितः । ततःसीतां महाभामामूर्ध्नि
क्षयप्रसिनीं । ७६ ।

कुशब्धजमुतेचोभे जगृङ्गं पयोधितः । मधुचाचापनेर्धामे शोभिताः
योगवाससः । ७७ ।

देवतायतनान्याश्च संधास्ताः प्रत्यपूजयन् । क्षमिवाद्याभि वाद्याश्च सर्वा
राजमुतास्तादा । ७८ ।

शुभ्रवमावाःपितरं वर्त्तयन्तिनरसंभाः । कस्यपिबधकाकस्य राजादध-
रयःसुतं । ७९ ।

भरतंकेकयोपुत्र मधुवीरमुग्रमन्दनः । अयं केकवरजस्य दुजेवसति
पुत्रकः । ८० ।

तां नेतुमागतोवीरोयुधाजिन्मातुलकः । श्रुत्वा दशरथस्येतद्भरतः
कञ्जयोमुक्तः । ८१ ।

ममनावाभिचक्राम प्रभुषु सहितस्तदा । आगच्छपितरं क्रूरोरामश्च
क्षिप्रकारिणः । ८२ ।

मातृचापिनरकेतुः प्रभुषु सहितोद्ययौ । युधाजित्प्राप्यभरतं सप्रभुषु
प्रहर्षितः । ८३ ।

क्षपुर्दंप्राविशदीरः पितातस्य दुतोषह । अतेच भरतेरामो अष्टावक
महावकः । ८४ ।

पितरंदेवतज्ञानं पूजयामासतुकरा । पितुराग्रामुरष्ट्रं च पौत्राणां चि-
तवर्जः । ८५ ।

अकाररामः सर्वाणिप्रियाणिच हितानिच । मातृभ्यामातृकार्याणि कृत्वा
परमयंजितः ॥ ८६ ॥

गुरूणांगुरुकार्याणि कालेकालेनैवेक्ष्यत । एवन्दशरथः प्रीतोब्राह्मणानै
गमास्तथा ॥ ८७ ॥

रामस्य श्रीलवृत्तेन सर्वे विषयवासिनः । तेषामति यथाशोके रामःसत्य
पराक्रमः ॥ ८८ ॥

स्वयम्भूरिवभूतानां बभूवगुणवत्तरः । रामश्चसीतयासाधं विजहार बल्लभ
यतुम् ॥ ८९ ॥

इति सर्वनिष्क्रान्ताः ॥

इति द्वितीयोऽङ्कः ।

अत्राद्यं वृत्तान्तः । सङ्घःसह पुनर्विधेचनायामस्मिन्नङ्के पञ्चसप्ततितम
श्लोकादारभ्यैकोनवतितमश्लोकं पर्यन्तं यद्यपि पञ्चदशश्लोकाः आदिरस
घटिताः सुश्राव्यास्तथापि महावीरायोसरकेसरि श्रीरामचन्द्रपत्न्याः श्यौजान-
क्याः अन्तःपुरक्रीडावर्णनं पाठकवर्गाणां सङ्गोपावह्यमतस्तान्परित्यज्य तत्रस्थ
गार्हस्थ्यसुवृत्तान्तघटित श्लोकान् श्रीमहात्मनीकि रामायणादुद्धृत्याङ्कः
सूत्रधारोक्तिरूपेणनिवेश्याङ्कं पञ्चाङ्कपरिपूर्तिः कृतैतिविदाङ्कयन्तुविद्वांसः ॥

तृतीयोऽङ्कः ॥

पुनरयोध्या ।

प्रथमं सूत्रधारः ततः ससभाजनद्वयस्य सुमन्त्रागमनं ।

भुक्त्वाभोगान्सुरम्यान् कतिपयदिवसं राघवो धर्मपत्न्यासाङ्गं वर्जित्वा कामः
अवबभूव निमित्तः प्रापद्वाप्रापकासं । धत्ते कस्मादिवस्त्रात्मनि निरवस्थां हान-
हेत्यात हेतोस्तत्कादयः प्रचयः प्रपतति नभसः कल्पते भूतधात्री ॥ ६० ॥

दिहागो धूसरो भूदहनिवज्जतराः स्वारताराः स्फुरन्ति सभा नोर्भागवीथं
ग्रहणमसमये रौधिरी शक्रवृष्टिः । मध्याह्ने ध्वाक्षघोषः श्वगच्छतमति स्वीत
फेरप्रचारो वारंवारं गभीरप्रलय इव महाकोपघोषोत्प्लावघोषः ॥ ६१ ॥

अनन्तरं दशरथस्य चेष्टा ।

सूत्र । रामेन यद्ययं दृष्ट्वा शोकधर्मासहस्रयत् । यौवराज्याभिवेकाच्च नि-
श्चिकायं दिदेश च ॥ ६२ ॥

अथ रामाभिवेकप्रसङ्गे सुमन्त्रोपहिर्निःकृत्य नागरान्प्रव्याह ।

सुमन्त्र । स्त्रीयां जरामुपगताम कथोक्त्वा राजा रामश्च राज्यकह्नवममा-
कलय्य । राज्यभिवेके परमोत्सवमस्य कर्तुं व्यादिष्टवान् पुत्रजनाः कुर्वत प्रमो-
दं ॥ ६३ ॥

सूत्र । रामाभिवेके मदविम्वन्तायाः कक्षाश्रुतो हेमघटस्तद्व्याः । सोपा-
नमार्गे च चकार गच्छं ठठं ठठं ठं ठठठं ठठं ठः ॥ ६४ ॥

केकयीप्रविशति ।

केकयीस्वगतं पतितमनर्थान्तरं राजानमुपस्थत्यप्रकाशं जयति
जयति महाराजोदशरथः ।

व । व्याकोशेन्दीवराभं वरनयनयुगं विभ्रतीस्वर्गकान्तिं गत्वा राजानं
रथमवदत् केकयीसाधुमध्ये । राजनरामाभिधेको विरमतुजडधीर्नि-
कुलेस्मिन् भूपुत्री यस्यपत्नीसहिभवतिकथं भूपतीरामचन्द्रः ॥ ६५ ॥

राजाव्याह ।

केकयिहृद्वास्यतांउपविश्य केकयीयमेवं कथयतिराजानं किंतत्तन्मङ्ग-
यंवधूः यतोऽस्यस्याव्यागमनानुपदमेव महोत्पाताः दृश्यन्ते तदेनांदूरतो निः-
सारय मङ्गाश्चप्राक्स्वीकृतंवरदयं प्रदीयतांतदेवसीतालक्ष्मण सहितस्य रामस्य
वनप्रयाणं भरतस्यचक्रर्त्तित्वे अभिधेकः ॥

ततोदशरथः ।

ह्यारामभद्रप्राणाधिकभूपुत्री तवपत्नी तथापितस्यभुवःपरिगृह्यणं अनुचितं
इदमिति मत्वाकेकयीत्वां निवारयामास ॥

ततःसुमन्त्रःस्वगतं राज्ञरणधौअभिप्रायस्तत्सत्यमेव गत्वारामचन्द्रायनिवे-
द्यामीति निष्क्रान्तः । जयतिजयतिश्रीरामचन्द्रः भृत्यस्ते सुमन्त्रोऽस्मि निवेदयः-
न्यात्मानमिदमन्यच्च ॥

श्रुत्वैवकेकयमुतानगरीजनानां माङ्गल्यमुन्मदकुलाकुलवारयेध' । तुभ्यं
'मन्ति शक्रसखेनरेन्द्रे प्राक्स्वीकृतंवरयुगं समयाचतेनं ॥ ६६ ॥

तदेव वरयुगलं ।

रामोयातुवनंचतुर्दशसमामूर्ध्नाजटाधारयन् वन्यावृत्तिमुपागतो विरचि-
तांसीतासखःसानुजः । राज्यंसानुचरं समुन्नतमिदं संन्यस्यतांमत्सुते श्रुत्वैवं
सत्तुनिष्ठं वचनंभूमिगतोविह्वलः ॥ ८७ ॥

केकयींप्राप्य श्रीरामः ।

वैखानसेःपरिवृतेषुवनेषु वासस्ताताश्रया जगज्जगतवानुरोधः ।
प्राणाधिकस्य भरतस्यचराण्यलाभो रामेख देविकिमतःपरमर्जितव्यं ॥ ८८ ॥

युष्मच्चरन्वाःप्रणाममित्यन्तःपुरान्निष्क्रान्तः ।

राम । श्रीरामोऽप्यब्रवीत्प्रति वत्सवप्याब्रजावतीमादायाद्येभव चहंतातं
नत्वा यावदागच्छामि ॥

सूत्र । तातंदशरथंगत्वा मातरौजगर्जो ततः । मैथिल्यासहितोरामोऽ-
प्यखेनवनंगयौ ॥ ८९ ॥

गुर्वीक्षापरिपाकनात्प्रतिवनं संप्रस्थितंराघवं दृष्ट्वासौत्वरिता विदेहतनया
स्वस्वजंनंपृच्छती । गत्वाकोशकन्यकांघ्रियुगलं पश्चात्सुमित्रांपुनः पृष्ट्वासौमुक्त
सारिक्तापिककुलं रामानुगाप्रस्थिता ॥ ९० ॥

अथ सुमित्राग्रमनं ।

वप्याब्रवीत्सुमित्रावचनं ।

रामंदशरथंविद्धिमांविद्धि जगत्तामजां । अयोध्यामटवींविद्धिजम्बूद्वीपवचा
सुखं ॥ ९० ॥

रामंप्रति सुमित्रावचनं ।

वालाविदेहतनयाललितौ भवनौ दिग्दक्षिणाच्च रजनीचरचक्रजुष्टा ।
तद्वत्सवत्सलतयेदमुदाहरामो मारामगच्छनयदक्षिणादक्षिणाशां ॥ १०२ ॥

अत्रावसरे पौराः प्राज्जः ।

सूत्र । अभिनवगुणग्रामेरामेविमुक्षतिपत्तनं तरुणकरुण, पारिवारे निम-
ज्जतिसञ्जने । अचलदक्षलैरुर्वीगुर्वीपरं नतुकेकयीकुलिश्वडिश प्रायंप्रायेम-
नेवतयोधितां ॥ १०३ ॥ ततः सर्व निष्क्रान्ताः ।

अथ वनकल्पनं ।

सीतागमनं ।

अथ वनप्रस्थाने पथि सीतावचसारामखेदः ।

सद्यःपुरीपरिसरेषु शिरीषमृदी सीताजवात्त्रिचतुराणि पदानिगत्वा ।
गन्तव्यमस्तिकियदित्यसकृददन्तीरामाश्रुणः कृतवतीप्रथमावतारं ॥ १०४ ॥

सहैवकर्णाभरणप्रसूनै रहैववालातपतापितासि । दिनान्तगम्यानिवना-
न्य मूनिवत्केन वैदेहिविलङ्घयेथाः ॥ १०५ ॥

इत्युक्त्वा वनं दर्शयति ।

मुनिगणः प्रविशति ।

नायंभिद्युर्वरयुवतिमान् नार्तिविद्युर्धनुष्मान् राज्ञः पुत्रेनहिनहिजटाजू-

दभारंदधनः । गार्थव्याघोर्गवगुहधरः पश्यकस्मादकस्मात्पुख्येरख्ये नवनवन-
प्रशमलः कोयमेति ॥ १०६ ॥ इति परस्परमवलोकयन्तस्तस्युः ।

धरणीप्रति श्रीरामः ।

अवशदलतनिम्नास्त्रिगुणपादार विन्दाकठिनतरधरण्यां याव्यकस्मात्सुख-
न्ती । अवनितवसुतेयं पादविन्यास देशेत्यजनिजकठिनत्वजगदीयात्परस्यां ॥ १०७

पथिकवधूनामागमनं ।

पथिपथिकवधूभिःसादरं पृथ्यमाना कुवलयदलनीचःकोयमार्त्तवेति ।
स्मितविकसितगच्छं व्रीहविभ्रान्तनेत्रं मुखमवनमयन्ती स्यटमाचटसीता ॥ १०८

मखचरखपार्तगन्धतां भूःसदर्भाविरचय सिचयान्तं मूर्द्धि चर्मःकठोरः ।
तदितिजनकपुत्रीलोचनै रश्रुपूषैः पथिपथिकवधूभिः शिथितावीक्षि-
ताच ॥ १०९ ॥

इति पथिकवधूनां प्रस्थानं ।

सूत्र । प्रथमपथिकमस्मिन् कामनेरामभ्रं तदनुचरख चारिख्येवमेकाकि-
नीसा । त्वरितमगच्छयन्तीपर्यटन्ती दिगन्तान् कञ्चरचिमचिरेन्दुं रोहिणी
वन्निनाय ॥ ११० ॥ निष्क्रान्ताः ।

पुनरयोध्याकथनं ।

सुमन्त्रदशरथयोरागमनं ।

अथ श्रीराममनुव्रज्यागतः सुमंत्रो दशरथं प्रति ।

सुमन्त्रः । भवद्भिराराज्यमपास्यतूष्णीवर्गं जगामैव रघुप्रवीरः । निघङ्कपृष्ठं
शरचापहस्तं तं लक्ष्मणो गमनं सीतया च ॥ १११ ॥

तदा कलव्य दशरथः ।

आहृतस्याभिषेकाय प्रस्थितस्य वनाय च । नमया लक्ष्मि तस्तस्य सल्लोप्या-
कारविभ्रमः ॥ ११२ ॥ इत्युक्त्वा ।

दशरथः स्वगतमाक्षिपति ।

हृदयं नोपयातोऽसि दिक्षु सर्वासु वीक्ष्यसे । वत्सरामगतोऽसीति सन्तापादनु-
मीयते ॥ ११३ ॥

सूत्र । श्रुत्वा सुमन्त्रवचनेन वनप्रयाणं प्रापस्य तस्य च विचिन्त्य विपाकवेलां ।
हाराघवेति सक्तदुश्चरिते नृपेण निश्चस्य दीर्घतरं मुक्त्व सितं नभूयः ॥ ११४ ॥

अथ पौरजनागमनं तदुक्तीच्छ ।

पौरजनाः । जातः सूर्यकुले पिता दशरथः क्षोणीभुजामयणीः सीतासत्यप-
रायणाप्रणयिनीयस्यानुजालक्ष्मणः । दोर्दण्डेन समेन चास्ति भुवने प्रत्यक्षविष्णुः
स्वयं रामेयेन विडम्बितोऽपि विधिना चान्ये जनेकाकथा ॥ ११५ ॥

जामाता पुरुषोत्तमो भगवती लक्ष्मीः स्वयंकन्यका दूतो यस्य बभूव कौशिक
मुनिर्यज्वा वशिष्ठः स्वयं । यो दाता जनकः प्रदानसमये चैकादशस्थाग्रहाः किं व्रमो
भवितव्यतां हतविधे रामोऽपि घातोऽवनं ॥ ११६ ॥

प्रविश्य केकयीं भरतः ।

अथ मन्त्रिभिरानीतो भरतो मातरमुक्तिप्रत्युत्तितया पृच्छति ।

मातस्तातः कथं तः शूरपतिभवनं ह्यकुतः पुत्रशोकात्कोसोपुत्रश्चतुर्णां त्वम-

वरजतया यस्यजातः किमस्य । प्राप्तेसौ कामान्तं किमिति नृपगिरा किंतदा-
सौवभाषे महागन्धः फलंते किमिद्वतवधराधीशता द्वाहतेऽस्मि ॥ ११७ ॥

रामं प्रति तत्प्रयाचं ।

रामोमूर्ध्नि निधायकामनमगान्मालामिवाङ्गां गुरोस्तद्वत्पिच कक्ष्येन
सकलंमन्त्रासहैवोष्णितं । श्रीश्रीराममयात्वया सहवनेस्थेयं यतस्तेजुजः सौ-
मित्रिःसशिशुर्गुणोपि भवतस्त्वापादितः स्वःपथं ॥ ११८ ॥ इत्युक्त्वा ।

पुनःस्वगतंकेकयोभरतः ।

भरत । नैवानिच्छामतिरात्मकुलोचितेषु वंशेषु सत्स्वपिस्वल्पापिश्रिताश्रमीव ।
माकन्दशालिनिवने विषवस्त्रिकेवद्वाहन्त केकयसुताक्षयमाविरासीत् ॥ ११९ ॥

आनम्रमौलिमतिवाहितराजवेशमानन्दयन्तमखिलानवलोकनेन ।
द्वाहन्तकेकयसुता नयनाभिरामं रामं कथंच मुनिवेशधरं चकार ॥ १२० ॥
इति सर्वे निष्क्रान्ताः ।

अथ पुनर्वनरचनं चित्रकूटाश्रम कल्पनम् ।

ततो भरतं वने समायातं प्रति श्रीरामः ।

राम । परस्त्रीमातेव क्वचिदपि न लोभः परधनेन न मर्यादाभङ्गः क्षुब्धमपि
न नो चेष्वाभिरुचिः । रिपौ शत्रौ धैर्यं विपदि विनयः सम्पदि सतामिदं वर्त्मभूत
भरतनियतोयास्यसि सदा ॥ १२१ ॥

वाक्कासज्जनसङ्गमेपरगुणे प्रीतिगुरौ नम्रता निद्यायाश्च सनं स्वयोजिति-
रतिर्लोकपवादाद्भयं । भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः स्वच्छेत्ते
येषु वसन्ति निर्मल गुणास्तेभ्यो नरेभ्यो नमः ॥ १२२ ॥

अन्योपदेशेन भरतं शिक्षयति ।

‘सामान्योयं धर्मसेतुर्नराणां कालेकालेपालनीयो भवद्भिः । न त्वानत्वाभा-
विनः पार्थिवेन्द्रान्भूयोभूयो याचते रामभद्रः ॥ १२३ ॥

भरतः स्वगतं ।

भरत । ह्याहन्तमातरहृद्वज्वलितामलोमां कामंदहत्यग्निशैलकृपाणवाणाः ।
मय्यन्तुतान् विषहते भरतः सलीलं श्रीरामचन्द्र पदयोस्तु न विप्रयोगं ॥ १२४ ॥

श्रीराम । मांवाधतेन हितथा विपिनेषुवासो राज्येऽरुचिर्जनकबान्धव
वत्सलस्य । रामानुजस्य भरतस्य यथाप्रियायाः पादारविन्दयुगलेदति रत्न-
लाह्याः ॥ १२५ ॥

ततः सीतां प्रणमति भरतः ।

सूच । मूर्द्ध्नावदजटेन वल्कलभृतादेहेन पादानतिं कुर्वाणे भरते तथा
प्ररुदितं तारस्वरैः सीतया । येनोद्दिग्ग विहङ्गसंकुलतरुर्निःसंसदः श्वापदः
शैलेन्द्रे पिकिलैषभूरितिरभूत्साखः पयःप्रखवैः ॥ १२६ ॥

ततः श्रीरामपादानतो भरतः ।

अर्थ्यैराज्यमलं करोतु विपिनेवासोमयास्त्रीकृतस्ताताञ्चा परिपालनं वत
फलंगृह्णातुमत्तोभवान् । इत्युक्तोभ्युपगम्य चाहृतमनाराज्येयदाराधवः संप्राप्तो-
भरतस्तदानिजपुरी मादाय तत्पादुके ॥ १२७ ॥

राज्येते ह्यभिषिक्ताथ नन्दिरामगतः स्वयं । राघवागमनापेक्षी भरतोपा-
लयन्महौ ॥ १२८ ॥ निष्क्रान्ताः ।

अथ सगोदावरी पञ्चवटीवन कल्पनं ।

तत्र सीतासहित रामचन्द्राभ्योरागमनं ।

सूत्र । दृष्टान्प्रमाणय चिरायविहाय चित्रकूटस्थलीमिह विराधवधं वि-
धाय । कुम्भोद्भवेनमुनिना सहमन्त्रयित्वा रामेनिवासमकरोदथपञ्चवत् ॥ १२६ ॥

तंपयोदमिववीक्ष्यसशब्दं कम्पमान कमनीयकलापाः । ताण्डवानिविदधुस्त-
रघण्डे दण्डकाननशिखिखिद्युवानः ॥ १२७ ॥

राघवेनलघुनारघुनाथ प्रेरितेनविपिनादुपनीतं । सर्ववर्त्मकरोदधिकर्णं
कर्णिकारकुसुमंकरभोरः ॥ १२८ ॥

तत्र गमनसमये रामचन्द्रं प्रति सीता ।

सीता । पदकमलरजोभिर्मुक्त पाषाणदेहामलभत यदहल्यां गीतमे-
धर्मपत्नी । त्वयि विचरतिशीर्षाव विंध्याद्रिपादे कतिकृतिभवितारस्तापसा-
दारवन्तः ॥ १२९ ॥

अथ लक्ष्मणोन्नीतं दृष्ट्वा नाविकमाचुयति नाविकः प्रविश्य रामचन्द्रं प्रति ।

नाविक । मानुषीकरखरेषु रक्षिते पादयोरितिकथा प्रथीयसी । क्षालया-
मि तवपादपङ्कजे नाथदाहदहदोः किमन्तरं ॥ १३० ॥

उपलतनुरहल्या गीतमस्येहश्रापादिसमपि मुनिपत्नी श्रापिताकापिवा-
स्यात् । चरन्मलिनसङ्कानुग्रहन्ते लभन्तीभवतुचिरमियंनः श्रीमती प्रोत-
याची ॥ १३१ ॥

‘अथ पर्यग्राहाकल्पनं तेषां तत्रनिवासश्च ।’

सूत्र । दृष्टातिदैर्घ्यं जनकात्मजाया स्तत्रैव रामः सहलक्ष्मणेन । गोदावरी
तीरसमाश्रितेषु देशेषु च नृनिजपर्यग्राहा ॥ १३२ ॥

ततः शूर्पणखाप्रविशति ।

स्त्रीमाययाहरतिशूर्पणखेति बुद्ध्वा सौमित्रिणा सपदिखड्गनिष्कृत्तनासा ।
सारावणस्यभगिनी कुपिताथगत्वा प्रत्यानिनाय खरदूषण सैन्यमुखं ॥ १३६ ॥

क्षतुर्दशसहस्रकं परमचण्डरत्नोदोगणं निहत्ययुधिसत्वरं सकलमेकवाणेन
सः । खरं त्रिशिरसान्वितं तदनुदूषणं दुर्द्धरं जघानघनघोषणरफुरितकाम्बुको
राघवः ॥ १३७ ॥

सीतारूपं सुधाहृद्यं श्रुत्वा शूर्पणखामुखात् । राममोहाय मारीचं प्रेषयामा-
सारावणः ॥ १३८ ॥ निष्क्रान्ताः ।

ततः कियदंशेषवस्थाः मारीचः प्रविश्य ।

मारीचः स्वगतं ।

मारीच । कृतान्तदण्डप्रकाण्डोद्दण्डः सकलचण्डांशुवंश्याखण्डलौराम-
चन्द्रः । अयसपि महेन्द्रावस्कन्धस्थानं लङ्के श्वरस्तदवश्यं शमनभवनातिथिनाभ-
वितव्यं जीवितेनाद्य ॥ १३९ ॥

राघवादपि मर्त्यं मर्त्यं रावणादपि । उभाभ्यामपि मर्त्यं वरं रामाङ्गरा-
वणात् ॥ १४० ॥ इत्युक्त्वा मारीचो निष्क्रान्तः ।

ततः पशालान्तिकं हेममृगरूपी मारीचागमनं ।

सूत्र । सुललितफलमूलैस्तत्रकालं कियन्तं दशरथकुलदीपे सीतया लक्ष्मणेन
समयतिदशकण्डोत्कण्डया प्रेरितं द्राक् कनकमयकुरङ्गं जानकीसंदर्श ॥ १४१ ॥

ततः सीता श्रीरामं प्रति ।

प्रियतम मृगमद्गुताङ्गमेनं मृगपतिविक्रम देहि मे प्रसीद । इति जनक-
सुतावधौ नुरोधात् कनकमृगं सशरोन्दियायरामः ॥ १४२ ॥

ततेऽगच्छन् श्रीरामोऽप्यब्रवीत् ।

श्रीराम । वत्सलपुत्र त्वमस्याः प्रजावत्याः सहायो भव । यादवहं कनक-
कुरङ्गं निहव्यसमागच्छामीति निष्क्रान्तः ॥ १४३ ॥

रामान्वेषयन् ।

सूत्र । आलोचयन् विशिखमेककरेखमन्दं कोदण्डकाष्ठमपरेखं दधार-
सज्जं । संनद्धपुष्पलतया पटलंजटायां रामोऽमृगं मृगयते वनवीथिकासु ॥ १४४ ॥

मृगचरितं ।

हस्तप्राप्यमुपेत्य खेदितृणं नस्पृष्टतां गाहते गुह्यान् प्राप्य निवर्त्तते
क्षिप्तलयाणां प्रायश्चायच । भयः पश्यति गच्छति प्रतिदिशं कञ्चूयतेऽन्तर्गु-
दूर्ध्वावति तिष्ठति प्रचरति प्रान्तेषु मायामृगः ॥ १४५ ॥

तत्र सीताऽप्यब्रवीत् ।

चिरयति मृगान्वेषीनाथः कथं रघुनन्दनो वनपरिसराङ्घ्रिते क्रूररूपपाचद-
भैरवाः । मुहुर्पि भवानुत्तोज्ज्यायसः परिमार्गं वृजतितदहोचेतः किं किं न
लक्ष्यशङ्कते ॥ १४६ ॥

चिरातदृष्टे रामेकरण कटुभिर्मेथिलसुता वचोभिः कोदण्डाटनिजनित-
रेखान्तरगतां । निधायैनांरामःस्फुरितपदपद्माङ्कितभुवं तदध्वानं पश्यन् कथ-
मपिस सौमित्रिरगमत् ॥ १४७ ॥

सूत्र । नीतोदूरं कनकहरिणवद्वाना रामभद्रः पश्चादेनं द्रुतमनुसरत्येव
वत्सःकनिष्ठः । विभ्यद्विभ्यत्प्रविशति ततः पर्यशांलां सभिद्युर्धिग्धिकाष्टं प्रथयति
निजामाकृतिंरावणोयं ॥ १४८ ॥

रामान्मुक्तैकवाणप्रतिहतहृदयः काञ्चनाङ्गः कुरङ्गः सद्योमारीचनामाऽजनि
रजनिचरः सान्द्ररक्ताक्तवक्त्राः । भिद्युःकोपिच्छाणाङ्गान्मणिखचित चक्षुःखड्ग
अणिशोभावीचीलेखत्कपोलस्फुरित दशशिराः कुम्भकर्णाग्रजोभूत् ॥ १४९ ॥

अपिच । बाणेन दिव्येन रघुप्रवीरो मृगस्यवक्त्रस्थं वद्धक्षक्ष्यः । विव्याध
यावत्तरसा तपस्वी दशाननस्त्रावदिह्राजगाम ॥ १५० ॥

भिद्युः । भिद्यांप्रयच्छ ननु सूर्यकुलावतंसे कन्ये विदेहगृपतेः प्रथितासिसाध्वि ।
एतद्रूढाण्य हरिपादरजोविमिश्रं निर्माल्यदामसकलेप्सित सिद्धिहेतु ॥ १५१ ॥

इति तुलसीं दर्शयति ।

सीता । दृग्भङ्गिमङ्गिमशतैरसतीरहस्यमन्वेषयन् कपटभिद्युक्कलक्षितोसि ।
व्यासं प्रभुः सुभगनाहमिति क्षमस्वभैक्षायमाकुरु मृधात्वयमङ्गलिस्ते ॥ १५२ ॥

सूत्र । सव्याहरद्विर्भिणि देहिभिद्यामलंघयक्षक्ष्णदत्त रेखां । ज-
ग्राहतां पाणितले क्षिपन्तीं समाह्वयन्तीं रघुराज पुत्रौ ॥ १५३ ॥

मार्गमार्गमृगयति मृगाराति रामेविरामेशोकंशोकं गतवति गते लक्ष्मणे
लक्ष्मणेन । सीता सीतातपसतनया राज्यलङ्घामलङ्घात्रीतानीता सुरसुरवधूरा-
वणेरावणेन ॥ १५४ ॥

रावणेन हृता सीता क्षणपक्षेऽसितादमी । अर्द्धरात्रौ दिनस्यार्धे अर्द्धचन्द्रा-
र्द्धभास्करे ॥ १५५ ॥

सीता दशमुखनीता भीतावदति स्म काचनद्योता । रघुनन्दन रघुनन्दन
रघुनन्दन रामचन्द्रेति ॥ १५६ ॥

हाराम हारमन् हा जगदेक वीर हानाय हा रघुपते किमुपेक्षसे मां ।
इत्यंबिदेहतनया वज्रधातुपन्तीमादाय राक्षसपतिर्नभसा जगाम ॥ १५७ ॥

रावणस्य रथसङ्गतासती नूपुरं परिससर्ज सत्परा । उत्तरीयमपि वज्र-
क्षिपिचारहारमपि च खले खले ॥ १५८ ॥

अथ तत्र वनस्य जटायुवृत्तान्तः ।

सूत्र । इतो वाचं रामः क्षिपति हरिखे मुक्तकबन्धः सचापः सौमित्रिः खजन-
मनुयाति द्रुतमिह । इतः सीताभिष्ठा मुपगयति भिक्षोः करतले नवं क्षौमि-
प्रेक्षन् युगपदहमाशोकयमिदं ॥ १५९ ॥

रावणरथस्थां सीतां दृष्ट्वा जटायुः खमत ।

मारीचमृगयाव्यग्रे रामभद्रे च लक्ष्मणे । कथमेवा कुरङ्गाक्षी रावणस्य
रथोपरि ॥ १६० ॥ एवमाशोकयन् ।

अन्तरादवतरन्तं जटायुं दृष्ट्वा रावणः खमत ।

मैनाकः किमयं बबद्धि जग्मे मन्मार्गमव्याहृतं प्रक्षिप्यत्यकुतः स वज्रपतना-
ट्टीते महेन्द्रादपि । तार्क्ष्यः सोपिसमं मित्रेण विभुजागामाति मारावधं यन्नातः
स जटायुरेः सजरसारस्रोतवधं वाञ्छति ॥ १६१ ॥

रावणंप्रति जटायुः ।

जटा । जन्मवृद्धकुलेहरार्चनविधौ कृत्वाशिरःकर्चनंभक्तिर्वज्रिणि बाहु-
दण्डदलनव्यापारशक्तिः परा । हेलोत्तोलित केलिकन्दुकिनिभः कैलासउत्पा-
टितस्तत्किंरावण लज्जसेनहरसे चौर्येण पत्नीरघोः ॥ १६२ ॥

अपिच । जन्म ब्रह्मकुले तपस्वनुपमं वीर्यञ्च लोकोत्तरंकिञ्चैश्वर्यमहोजि-
लोक जयिनःखर्गाङ्गनास्वामिनः । इत्यस्मादपि वाञ्छितं किमधिकंसीता समा-
कृष्यते तस्मान्नवंसहवान्धवैः पशुमते यातासि निःश्रेयतां ॥ १६३ ॥

अविदुषस्तवदोषमहं सहे विहजवीरवधूपतिदेवतां । शरणमस्मिजटायु-
रहं सखा दशरथस्य रथस्तवतिष्ठतु । १६४ ॥

तथापि तमवधीर्यगतेरावणे ।

जटा । रेरेभोः परदारचौर किमिदं धीरं त्वया गम्यते तिष्ठाधिष्ठितगन्ध-
मादनतटप्रान्तोजटायु स्वयं । मुञ्चैनांपतिदेवतां नखलुचेन्मत्तुगडचण्डाङ्गुश क्री-
डाकर्षणनिर्गताहृणुरसः पास्यन्तिगृध्रास्तव ॥ १६५ ॥

सीतामाश्वसयन् रावणंप्रतिक्रोधं नाटयति ।

साम्भेवोःपुत्रिसीतेव्रजतिममपुरो नैषदूरंदुरात्मा रेरेरक्तः वदारान् रघु-
कुलतिलकस्यापहृत्य प्रयासि । चक्षुःक्षेप प्रहारैस्त्रुटितधमनिभिर्दिक्षुविक्षिप्य
मागौराशापालोपहारं दशभिरपिभृशं त्वच्छिरोभिः करोमि ॥ १६६ ॥

आःपापिन् पश्यतोमे रघुतिलकवधूं चोरयित्वाप्रयातुं सीतांशीतांशुचेखामिव
गिरिशशिरःशायिनीमुद्यतोसि । एभिस्त्रित्वाशिरांसि प्रवरनखमुखैर्दक्षिचूडा-
मणीनि त्वा मद्याहं गरुडानुगमिव सुधाहारिणं संहरामि ॥ १६७ ॥

अथ अटायुरावबोधेर्युद्धं ।

सूत्र । अष्टाविक्रिपति ध्वजं विभजतेमूढातिगङ्गयुगं चक्रं चूर्णयति क्षिणे-
ति तुरगान् रक्षःपतेःपक्षिराट् । रक्षां गच्छति तर्जयत्यभिभवत्याक्षते ताडय-
त्याकर्षत्यपकर्षति प्रचलयत्यक्षत्युदक्षत्यपि ॥ १६८ ॥

मृद्वस्ततोद्धृतचपेटं शिलातलेनरक्षः पिपेवगगनेऽद्भुतपक्षिराजं । ईषत्-
स्थितासुरपतङ्गुवि राम राम रामेति मन्त्रमनिर्घनिगदन्जटायुः ॥ १६९ ॥

अथ हतरथभङ्गं पक्षिराजं निहत्यक्षितिगतमवलोक्य आसमात्रावशेषं ।
जगत्पतिपुत्रीं क्षिप्रमादाय लङ्कां सरभसमुपदधे शोककेषीवगान्ते ॥ १७० ॥

अथ पतितजटायुखेदः ।

नमैत्रीनिर्युता दशरथगृहेकार्थविषया न वैदेही जाता न च रज्ज्वतोराद-
सपतिः । न रामस्यास्ये दुर्नयनविषये भूदक्षतिनो जटायोर्जन्मेदं वितथमभव-
द्भागःरहितं ॥ १७१ ॥

अथ पथिरामलक्ष्मणयोःवक्ति प्रत्युक्ती ।

एकाकिनी मुटजसीमि विहाय सीतां किंवत्स मत्सविध माकुल मागते-
सि । अत्रागते चिरयति त्वयिबीर देव्याभैवस्थितः कटुकदुक्लि कदर्थितोहं ॥ १७२ ॥

सूत्र । वाञ्छेनैकेनाद्भुतं तं निहत्य मारीचाख्यं यातुधानं जवेन । सीता-
शून्यां पर्यग्राणां तिलोक्च किं किं वृत्तं नतदा राघवस्य ॥ १७३ ॥

रामः । मायाकुरङ्गं विनिहत्य वाञ्छे भ्रात्रासहागत्यच पर्यग्राणां । कोऽ-
त्रयं तत्र समीक्ष्यतूष्णं द्रष्टुं चतुर्थं न ग्राह्यकरामः ॥ १७४ ॥ इतिसर्वनिष्क्रान्ताः

इति तृतीयोऽङ्कः ।

अथ चतुर्थोऽङ्कः ॥

रामःप्रविशति ।

अथ रामविलापः ।

बहिरपिनपदानां पंक्तिरन्तर्नकाचित् किमिदमिह न सीता
किमन्या । अहमपि क्लिप्ताहं सर्व्वया राघवस्येत्त्वमपि न हि सो
सीता वियोगं ॥ १७५ ॥

हृत्पण्णालाङ्गणवासयथे ह्याभूतलाविष्कृत चन्द्रलेखे । मञ्जीवना
लम्बशाखे वैदेहि वैदेहि कुतो गतासि ॥ १७६ ॥

सूत्र । सभूरजोरञ्जित सर्व्वकायेो बभौ विभुर्मनु विदीर्षचेताः
वियोगानलदहमानः स्वकान्त मालिङ्गयतीवभूमिः ॥ १७७ ॥

अत्रावसरे मुनिजनागमनं ।

मुनि । एकदैवतुरामेण लब्धमर्थं चतुष्टयं । राज्यनाशे वनेवा
सीता मृतःपिता ॥ १७८ ॥

असम्भवं हेममृगस्यजन्म तथापिरामो लुलुभे मृगाय । प्रायःस
विपत्तिकाले धियोद्विपुसां मलिनीभवन्ति ॥ १७९ ॥

कर्मणा बाध्यते बुद्धिर्बुद्ध्या कर्म न बाध्यते । सुबुद्धिरपि यद्रामो न
यमन्वगात् ॥ १८० ॥

राज्याद्द्रव्ययता वनंगमयता घोरैस्त्रियामाचरैर्लैरं कारयता म

यथा मायामृगहृद्गता । दारान्धारयता वनेभूमयता नामावनाचीतत्वं रामस्या-
पि क्लृप्तं शठेनविधिना दुःखातिदुःखमहत् ॥ १८१ ॥

उत्थायरामः ।

राम । हावस्तमे जनकवंशज वैजयन्ति हामदिसोचन चकोर गवेन्दुसेखे ।
इत्थंस्फुटं बडविषय्य विषय्य रामस्तामेव पर्यवसतिं परितश्चकार ॥ १८२ ॥

पुनःपर्यवसायां विचोक्ष्यरामः ।

आनिङ्किताञ्च सरसीरहकोरकाचीपीतोधरोञ्च मधुरो विधुमखचोख ।
रङ्गावतार मकरन्द विमर्दितानि पुष्पाख्यमूनि दयिते जगतासि सुभ्र ॥ १८३ ॥

अथ गोदावरीतीरे सीतान्वेषये रामचरितं ।

राम । हेगोदावरि रम्यवारि सुभगे दृष्टात्वया जानकी साहर्तुं कमला-
नि किं गतती याता विनोदायवा । इत्थेवं प्रतिपादयं प्रतिपद्यं प्रख्यापयं प्रख्यमं
प्रत्येवं प्रतिवर्द्धनं तत इतस्माद्याचते मैथिचीं ॥ १८४ ॥

भो भो वृक्षाः पर्यवस्था बडकुसुमयुता वायुना घूर्णमाना रामोहं व्याकु-
लात्मा दग्धरथ तनयः पृच्छते शोकदग्धः । विनोदो चावनेचा मजपतिगमना
दीर्घकेशीसुमध्या हासीता जेगनीता ममहृदयगता जेगवाकुपट्टटा ॥ १८५ ॥

सारेवातटिनी तदेवविपिनं सैवानिकुल्लख्यती सोयं भूमिधरः सख्यमख-
यः प्रोद्धत मन्दानिखः । तान्येतानि सरासि सन्ति विमलान्युत्तुङ्ग वज्रोवह
इन्दापीडनभार मन्दगगना नाचोक्तेजानकी ॥ १८६ ॥

सूत्र । गाहं गाहं गह्वरे जाननेतां दर्शदग्धं दर्शवलीं मतलीं । स्मार्तं स्मार्तं
भूषणं ताञ्चक्रान्तां रामःक्रान्तामत्रिचारी मरौखीत् ॥ १८७ ॥

अथ सीताया मलव्यायां रामः ।

मध्यं केशरिभिः स्मितञ्च कुसुमैर्नैत्रं कुरङ्गीगणैः कान्तिस्वप्नककुट्टनैः
कलहृतं ह्राह्राहृतं कोकिलैः । वल्लीभिर्ललितंगतं करिवरैरित्थं विभज्याञ्जसा
कान्तरैः सकलैर्विलासपटुभिर्नर्तासि किं मैथिलि ॥ १८८ ॥

सीताया नूपुरंप्राप्य रामः ।

चक्षुर्मेप्रीणयत्येतत्सीताया इव नूपुरं । ब्रवधारय सौमित्रे भूषणान्तर-
मन्यतः ॥ १८९ ॥

लक्ष्मणाः । नाहं जानामि केयुरे नाहं जानामिवङ्गणे । नूपुरावेव जा-
नामिनित्यं पादाभिवन्दनात् ॥ १९० ॥

ततः कियद्दूरंगत्वापतित सीतात्तरीयं प्राप्नोत् रामः ।

द्यूते पणप्रणयकेलिषु कण्ठपाशः क्रीडापरिभ्रमहरं व्यजनंरतान्ते । श-
य्यानिशीथ कलहे हरिणेक्षणायाःप्राप्तमया विधिवशादिदमुत्तरीयं ॥ १९१ ॥

ततश्चन्द्रं दृष्ट्वा ।

रामलक्ष्मणयोरुक्तिं प्रवृत्ती ।

सौमित्रे ननुसेव्यतां तरुतलं चण्डांशुरुज्ज्वलते चण्डांशोर्निशिकाकथा रघु-
पते चन्द्रोय मुन्मीलति । वत्सैर्तद्वदितं कथंनुभवता धत्तेकुरङ्ग यतः क्वासि प्रे-
यसि ह्याकुरङ्गनयने चन्द्रानने जानकि ॥ १९२ ॥

ततश्चन्द्रप्रतिरामः ।

शीतरश्मिरसि चन्द्रमांशं तापयस्यनक्षत्रमभ्युखैः । त्वां शरेण शतधा
विभजेयं जानकी मुखसमोयदि नस्यात् ॥ १८३ ॥

अथ स्मृति विभ्रमे राम चक्षुष्योदन्ति प्रत्युक्ती ।

यथा । केयूरं रघुनाथ नाथ किमिदं भुव्योस्मि तेचक्षुष्यः कोहं वक्ष्यवदाह
देवभगवानार्थो भवान्राघवः । किंकुर्भो विजनेवने ततश्चो देवीसमन्वेष्यते
कादेवी जनकाधिराज तनया हाहाप्रिये जानकि ॥ १८४ ॥

अथ रामारुस्तरं ।

हारोहारोपितः कण्ठे मया विस्त्रेयभीषणा । हृदानी मावयोर्मध्ये सद्वि-
त्सागर भूधराः ॥ १८५ ॥

सोढस्तात वियोगः सोढोराज्य वियोगोपि । सोढो वनेचवासः सोढुं नभ-
वामि जानकी विरहं ॥ १८६ ॥

इयंगेहे जङ्गीरियममृत वन्तिर्नयनयो रसावस्थाः स्पर्शावपुषि वज्र-
चन्दनरसः । इमौवाङ्मण्डले सरसमण्डलो मौक्तिक सरः किमस्थान प्रेयोवद
परमसङ्गस्तु विरहः ॥ १८७ ॥

वासिवात यतःकान्तां तांस्पृष्ट्वा मामपिस्पृष्ट । रक्षोन्तो मां त्वया नाह-
श्नश्चमेतेन जीवितु ॥ १८८ ॥

तद्वियोग समुत्थेन तच्चिन्ता विपुषार्चिषा । राजन्दिवंशरीरं मे दहते
मदनाग्निना ॥ १८९ ॥

वायुर्दक्षिणतो वनानि पुरतो भृङ्गध्वनिर्वामतः पश्चाद्दुःसह षड्रवाकर-
दितं चोर्द्धं सुधादीधितिः । इत्थं दुःसह पञ्चताप संहिते मध्येमया ध्यायताने-
व्यन्ते कतिवा प्रजागर भवैरत्यन्त दीर्घाः क्षणाः ॥ २०० ॥

घन्त्रश्चण्ड करायते मृदुगति र्वतोपि वज्रायते मालासूचि कुलायते म-
लयजालेपः स्फुलिङ्गायते । चालोकस्तिमिरायते विधिवशात्प्राणोपि भारायते
हाहन्त प्रमदा वियोग समयः संहार कालायते ॥ २०१ ॥

रेरेनिर्दय दुर्निवारमदन प्रोत्फुल्लपङ्के रुहान् वासान् संवृणु संवृणु त्यज
धनुः किं पौरुषं मांप्रति । कान्तायास्तु वियोग जातज्जतभुग्ज्वालाप्रदग्धं वपुः
गूढाणां मृतमारणे नहिपरोधर्मः प्रयुक्तोबुधैः ॥ २०२ ॥

आपुष्पाग्रममोशरामनसि मेमग्नासमं पञ्चते निर्दग्धं विरहाग्निना वपु-
रिदं तैरेव सार्द्धं मम । तत्कन्दर्प निरायुधोसि भवताजेतुं नशक्वाः परो दुःखी
स्यामह मेकश्वसकलो लोकः सुखी जीवतु ॥ २०३ ॥

एवं दैवादस्तं गते मार्त्तण्ड मण्डले प्रचण्डमार्त्तण्ड भिवोदयन्त मच-
ण्डरश्मिमन्तश्चन्द्रमण्डलमवलोक्य लक्ष्मणांप्रतिरामः ।

राम । सौमित्रेदाववह्नि स्तरुशिखरगतो वाय्व्यंतां निर्भरेदैः कावार्त्तादाव
वह्नेरयमुदयगिरे रुज्जिहीतेहिमांशुः । धत्तेधूमं पुरस्तात्किमिति कथमयं
नैषधूमेधरणाच्छायेयं सङ्कता भूदयिधरणिमुते कुत्रसीतेस्थितासि ॥ २०४ ॥

यत्रयत्र न जगामराघव स्तत्रतत्र बुबुधेस मैथिलीं । यद्यदाश्रममगान्न
भिद्रुक् स्तत्तदर्थं परिपूर्णा मीक्षते ॥ २०५ ॥

सूत्र । विचिन्वता तेनविदेह पुत्रीं दृष्टेऽण्टायुः श्रुतितावशेषः । सीता
हृताते दशकन्धरेणे त्यावेद्य सद्यः सतनुं मुमोच ॥ २०६ ॥

श्रीरामः । आत्वादशरथस्येनं मित्रं शत्रुं निघूदनं । द्वाद्वातात किमिदं
नाम रामः पक्षीन्द्रमब्रवीत् ॥ २०७ ॥

पारलौकिकं कृत्वा कृताञ्जलिः ।

राम । तातत्वं निजतेजसैव गमितः स्वर्गं वृजस्वस्ति ते ब्रूमस्ते किमिमां नधू-
हृत्किन्थां तातान्तिके माह्वयाः । रामोहं यदितद्दिनैः कतिपयैर्वीरानमत्पन्धरः
सार्धबन्धुजनैः सुरेन्द्र विजयी वक्तास्वयं रावणः ॥ २०८ ॥

राज्यनाशो वनेवासो हृतासीता मृतःपिता । एकैकमपि यदुःखं समुद्र-
मपिशोषयेत् ॥ २०९ ॥

एकस्य दुःखस्य नयावदन्तं गच्छाम्यहं पारमिषार्थवस्य । तावद्वितीयं समु-
पस्थितं मे हृद्रेष्वनर्था बज्जलीभवन्ति ॥ २१० ॥

युक्तमेवहि केकय्या भरतस्याभिषेचनं । भार्यामपि योरक्षेत्सुखं पा-
नयेन्मही ॥ २११ ॥

भद्रं कृतं हि तानेन येनाहं वनवासितः । एवापि हिनमेवुद्धिः क्षम्यः कश्चि-
रम्भयः ॥ २१२ ॥

सगरात्पागरः कीर्त्तिं गङ्गाकीर्त्तिं भङ्गीरथात् । अस्माक मीदृशीकीर्त्तिं
रेकाभार्या न रक्षिता ॥ २१३ ॥

सन्ध्यामयं सभते मनुष्यो देवोपितं वारवितुं न शक्नोति । अतो न शोचा-
मि न विस्मये मे ललाटलेखा न पुनः प्रयाति ॥ २१४ ॥

विलसति च ।

यापाबिप्रहृष्टान्वितासुतद्वयी तन्वीसुबंशोद्भवगौरी । स्पर्धसुखावहा

गुणवती नित्यं मनोहारिणी । साकेनापि हृतातया विरहिणो गन्तुं न शक्तावयं
हे भिक्षो तव कामिनी नहि नहि प्राणप्रियायष्टिका ॥ २१५ ॥

अर्द्धचेतसि जानकी परिपतत्यर्द्धं लङ्केश्वर रुद्धार्द्धं मदनालः कवल
त्यर्द्धं रोधानलः । इत्थं दुर्विधिं सङ्क्रमयति करस्तुल्यद्वयोरंशयो रे कवेऽपि
तुषाग्निदग्ध मपरं दग्धं करीषाग्निना ॥ २१६ ॥

न मे दुःखं प्रियादूरे न मे दुःखं हृतेतिसा । एतदेव हि शोचामि चापो यद-
भिवर्त्तते ॥ २१७ ॥

श्रीरामो लक्ष्मणं प्रति ।

केवेद हेमहरिण ग्रहणाय वत्स दूरं गते मयि हृता जनकात्मजेति । धी-
दैव पीडयति मां श्वसतोपि कुत्र क्षत्रस्य हि श्रुतिचरो वनितापहारः ॥ २१८ ॥

यसनं किमि तोष्यास्ते ज्ञातश्चाभ्युदयो मम । शरणं मरणं राज्यं मा पुनर्म्म-
रणान्तुत ॥ २१९ ॥

ततो भुजङ्गमवलोक्य द्रुतगमनं नाटयति श्रीरामः ।

सूत्र । ततो रामस्तिरस्कृत्य पुरस्कृत्य च लक्ष्मणं । धन्यो धन्य शरणस्त म-
रणानीव्यगाहृत ॥ २२० ॥

तत्र च कबन्धं दृष्ट्वा ।

लक्ष्मणः । आयेजनप्रसूत दैर्युगलेन मार्गं माक्रम्य कण्ठकुहरे कुण्ठे दु-
कोयं । सौमित्रिणेति गदितः सकबन्ध कण्ठं चिच्छेद गर्भकदली मिव रामभद्रः ॥
॥ २२१ ॥

सूत्र । पूतोरामशरेण दिश्य मगमदेहं कबन्धस्ततस्तदा कवाच्छ्रमणाश्रमे

हनुमता संयोग्य सीतापतिः । सीताद्वार विधौसमं निजवचैः स्वीकृत्य सा-
हाय्यकं संप्राप्तः प्रतिपन्न वालिनिधनः सख्यं कपीन्द्राधिपात् ॥ २२२ ॥

ऋषभमूकगिरौ रामो निःसहायः परिभ्रमन् । सख्यं समानदुःखेन सुग्री-
वेण सहाकरोत् ॥ २२३ ॥

पादाङ्गुष्ठेन दूरधरब्धिर गुहं दुन्दुभेरस्त्रिकूटं क्षिप्त्वा सक्षिप्रकारी
विषम विनिहितान् वज्रवत्सप्ततान् । बाह्वेनैकेन शब्दप्रतिहत स कक्षश्रेण
गर्भान् बिभेद्य प्रत्याशां वाचिवेधे पुनर्गवक्ष्यतेः प्रेषयामासरामः ॥ २२४ ॥

ताण्वेध समये रामो बाणप्रति ।

भावोनिष्ठं ज्ञप्ति कनन्दन पादयोर्भौ यद्यरम्भं द्विजतिरक्लृतरौषहीनः ।
नान्यङ्गानां सुचगनः शरसप्ततालान् भित्वा तदाप्रविश भूतलमप्यगार्धं ॥ २२५ ॥

एकेनेव शरैर्गर्भकदली कायं ख्विवानुक्लमात् विद्वेषु प्रथमेन दाशरथिना
तालेषु सप्तस्थपि । श्रेष्ठाः सप्तगजास्तु सप्तमुनयः सप्तापिसप्तार्धबाह्वेभ्यः सप्तरसा-
तलान्युभयतः संख्यानसाम्बादिव ॥ २२६ ॥ निष्क्रान्ताः ।

एकांशे रक्षस्वस कल्पनं ।

ततोवाली प्रविशति ।

सूत्र । श्रुत्वा हतान् समरमूर्द्धि सुसप्ततालान् रामेखदीन हृदयेन विनाप-
राधं । कोपानलं ज्वलितं हृत्कमलोप बाह्वीरङ्गावतारमममकिरि गङ्गुरा-
तः ॥ २२७ ॥

अथ पर्वतगृहाच्छतिः ।

ततस्तारा प्रविशति ।

सूत्र । ततस्तारा सहर्षमात्मगतं अद्यावश्यं श्रीरामचन्द्रचरण प्रसादा-
न्नजवल्गुभस्य चिरविरह्विषोवदः पोठेलुठिध्यामि ॥ २२८ ॥

वीरसुग्रीवस्येत्याशिषः पठति ।

सूत्र । तारासंत्यक्तहारा गिरिशिखरवरव्यस्तधम्मिल्लधारा शोकाब्धि प्राप्त
पारार्पितमदनशरा वीरसुग्रीवदाराः । नानानाराच धारानिजरमण्यरता ता-
पिनो पापिनोस्य प्राणान् मालावतीर्याह्वरतु कलिकलाशालिनो वालिनो-
द्य ॥ २२९ ॥

श्रीराम मुद्दिश्यलक्ष्मणः ।

लक्ष्मणः । पृथिव्यां चतुरन्तायां नास्तिवालि समोवली । वचसानेन लोकानां
शङ्कितयेमहेन्द्रजः ॥ २३० ॥

श्रीरामः सद्दासः । माभैषीर्मयि सामिजे राघवेधिज्यधन्वनि । सतां
देहं परित्यज्य निर्गच्छत्यसतोभयं ॥ २३१ ॥

वाली । गृहाणवाणं रघुराजपुत्र सुत्रामसूनं समरेवतीर्णं । जानीहिमां
दुन्दुभि घातवज्रं नेष्यामिवां कालगृहाति धित्वं ॥ २३२ ॥

इत्युभौद्वयावतरतः ।

लक्ष्मणः सुग्रीवंप्रति ।

अर्थ्यबाणेन भिन्नेयं वालीलुठति भूतले । तद्विपद्यस्यशिरसि पुष्पवृष्टिः
सुरैःकृता ॥ २३३ ॥

बाली । सुग्रीवोपिप्लमः कर्तुं यत्कायं तवराघव । तदहं नक्षमःकस्माद-
पराधं विनाहतः ॥ २१४ ॥

रामः सक्रयजं ।

शुद्धिर्भविष्यति पुरन्दरनन्दस्य मामेवचेदहह पातकिनं इन्द्राय । सख्य-
त्थिनं निरपराधिनमाहनिष्यं जातः पुनर्जानकाया विरहस्ततोमे ॥ २१५ ॥

बाली । सोहं श्रीमतो रघुवंशावतं सस्यभवतः प्रसादान्महावीरोचितं
गतिं गच्छामि । अयं वत्सोऽङ्गद स्वदासः परिपासनीय इवेति स्वर्गोदोहं
नाटयति ॥ २१६ ॥

सूत्र । सद्योनिर्भिशबाद्यैः समरभुवितदा वाचिनं रामचन्द्रं किञ्चिन्वा राज्य-
मदा विदमयस ददौ तत्र सुग्रीवहस्ते । वर्षाकाशं घनाशीघनरवदचितोदाम
दिक्चक्रगर्भं क्षोमुष्मासं वितेने शिखरवरतटे मास्यवत्पर्वतस्य ॥ २१७ ॥
निष्क्रान्ताः सर्वे ।

इति चतुर्थोऽङ्कः ।

अथ पञ्चमोऽङ्कः ॥

मास्यवत्पर्वतं कल्पनं ।

तत्र रामचन्द्रयोः प्रविशतः ।

सूत्र । रामाद्रस्त्रीयान्नपरोक्षि कश्चिदारापहाराग्नपरोपमानः । तथापि
रामः शरदं समीक्ष्य प्रतीक्षते सम्प्रति काश्चमेतं ॥ २१८ ॥

तत्र मास्यवति वर्षासु विरही रामः ।

यत्तन्नेत्रसमानकान्ति सखिजेमग्नं तदिन्दीवरं मेघैरन्तरितः प्रियेतवमुह-

आयानुकारीशशिः । येपित्वद्रुमनान् कारिगतयस्तेराजर्हसागतास्तत्सादृश्यं
विनोदमात्रमपिमेदैवंनहिच्छाम्यति ॥ २३६ ॥

लक्ष्मणः । मन्दं मरुदहति गर्जति वारिवाहो विद्युक्षता स्फुरति कूजति
नीलकण्ठः । एतावतिव्यतिकरेरघुनन्दनस्य मूर्च्छैव केवलमभूदवलम्बनाय ॥ २४० ॥

सीतायाः पूर्वावस्थां सूचयन् ।

रामः । पूर्वेपुनरिधनुषो निनदेनरुष्टं रामंमुनिं रणमुखे परितोविलोक्य ।
शङ्काशशाङ्कं परितप्तं मुखारविन्दां तामेव मैथिलसुतां सततंस्मरामि ॥ २४१ ॥

स्निग्धश्यामलकान्तिं लिप्तवियतो वेल्लदलाकाघना वाताःश्रीकरिणाःपयोद
गुह्यदा मानन्दकेकाःकलाः । कामंसन्तुष्टं कठोरहृदयो रामोस्मि सर्वं सहो
वेदेहीति कथं भविष्यति ह ह हा देवि धीराभव ॥ २४२ ॥

नीलेन्दीवरशङ्खया नयनयोर्वन्धूकबुद्ध्याधरेपाणौ पद्मधियामधूककुसुम-
भ्रान्त्या तथागण्डयोः । लीयन्ते कबरीषु वान्धवजन व्यामोह जातस्पृशा दुर्वा-
रामधुपाः कियन्ति तरुणि स्थानानि रक्षि यसि ॥ २४३ ॥

रामोलक्ष्मणंप्रति ।

कार्थ्येषु मन्त्री करणेषु दासी धर्मेषु पत्नी क्षमयाच धात्री । स्नेहेषु
माता शयनेषु वेश्यारङ्गेषुखिलक्षणा सा प्रियामे ॥ २४४ ॥

जीवातुः कुसुमायुधस्य भवने सीमन्तिनीनां शिरोरत्नं मत्कुलदेवताप्रति
निधिर्नैवेत्स्रवःकामिनां । माद्यन्ति नितान्तं मन्दगमना सामेप्रिया जानकी
सौमित्रे शतपञ्चशत्रुवदना कुत्राधुनासीदति ॥ २४५ ॥

रामः स्वात्मानं स्वगतमधिष्ठिष्य ।

ईदृग्भागुकुले न कोपि भविता यस्याङ्गना कामुकैराकृष्टेति परस्परं नि-
गदतांश्रुत्वा मुनीनां मुखात् । सौमित्रे कुलपां शुलस्य चरितं श्रीरामचन्द्रस्य मे
शक्रादात्मनसंस्थितेन गुह्या दुःखं परं धीयते ॥ २४६ ॥

अतीतायां प्रावृष्य नागते सुग्रीवे रामचरितं ।

मूत्र । ततो रामो महातेजा लघ्याब्धं समुपाह्वयत् । सुग्रीवं प्रेषयामास च-
न्दावारं चकारसः ॥ २४७ ॥

किष्किन्धाराव्यकल्पनं ।

सुग्रीवः प्रविशति ।

ततः किष्किन्धारागत्या लघ्याब्धः ।

श्रीमद्रामो वनस्थः क्षपिवरं नगरं लघ्याब्धः प्रेषितोऽस्मि किष्किन्धारा-
मागां रघुपतिवचनामस्तप्याब्धस्तं जगाद । श्रुत्वा रामेति वाक्यं हसति क्षपिवरो
रामनामा किमेतः कस्मात्किन्धारा प्रमेयं सच कितमनसा विस्मितो सौ प्रमत्तः ॥ २४८ ॥

लघ्याब्धः सुग्रीवं प्रमत्तं बभूवाभीययन्पुनर्वाधयति ।

आश्चर्यकौशिकताडका हतवधो यक्षस्य रक्षाकरः सीतार्थं हरचापमङ्गम-
क्षरोऽङ्घ्रियोजितः शूचिनः । मारीचः खलु सीतवापि निहतो वासीहतः सान्प्रतं
सोऽयं संप्रति राघवः क्षपिपते पञ्चाननो गर्जति ॥ २४९ ॥

स्वस्ति श्रीरामप्रादाः कुशलिनः समाह्वयन्ति मां किं ।
इतिसुग्रीवोक्तिमाकर्ण्य पुनर्लक्ष्मणः ।

लक्ष्मण । नमस्कृतिनामो येनवाणी हतोमया । समये तिलसुग्रीन मा
वाक्षिपथमन्वगाः ॥ २५० ॥ इति श्रीरामोक्तिंलक्ष्मणमुखतःश्रुत्वा ।

श्रीरामान्तिकं समागत्यसुग्रीवः ।

यासौप्रकृतिरस्माकं वानराणांनरेश्वर । तामहंत्यक्तुमिच्छामि नसामां
त्यक्तुमिच्छति ॥ २५१ ॥

पुनश्चानुनयं ।

दग्धदग्धं त्यजति नपुनः काश्चनं कान्तिवर्णं किन्नकिन्नं त्यजति नपुनः स्वा-
दुतामिक्षुदण्डं । घृष्टं घृष्टं त्यजति न पुनश्चन्दनं चारुगन्धं प्राणान्तेपि प्रकृति
विकृतिर्जायते नोत्तमानां ॥ २५२ ॥

श्रीरामःप्रीत्यासुग्रीवं दृष्ट्वा ।

तातेनदक्षं भरतायराजं सीता हता संप्रति रावणेन । विचिन्त्य रामोम-
नसाकुलेन विहायघापं रुदितुं प्रवृत्तः ॥ २५३ ॥

अत्राबसरे पुनःसर्घीरंसुग्रीवः ।

एते सप्त प्रयोधयो दशदिशः सप्तैव गोत्राचक्षाः पृथ्यादीनि चतुर्दशैव-
भुवनान्येकं नभोमण्डलं । एतावत्परिमाणमल्प विषयेवृक्षाण्डभाण्डोदरे कासौ
यास्यति जानकी रघुपते किं कार्मुकं त्यज्यते ॥ २५४ ॥

श्रीरामः । व्यसने महति प्राप्ते स्थिरैःस्थानुं न युज्यते । लज्जां निःशङ्कमा-
लोक्ष्य क इहामनुमर्हति ॥ २५५ ॥

ततःप्रविशति जाम्बवान् ।

जाम् । आह्वयेयः समानेयो योसौ अपिकुलोद्भवः । जम्बाप्रख्यापनेयोग्यः
प्राक्तं जाम्बवता सता ॥ २५६ ॥

श्रीरामं प्रब्रूय स्वपराक्रमं प्रकटीकरोति हनुमान् ।

किं प्राकारविशालतोऽखवतीं जम्बामिहैवानये किम्वा सैन्यमकृत्वा तच्च सक्त-
नं तत्रैव सम्पातये । हेतोः तोलितं पर्वतोच्चशिखरैर्बन्धुमिवातोयधिं देवाद्या
पयं त्रिकरोमिसक्तं दाहं ह्यसार्धं मन ॥ २५७ ॥

सोत्कर्ष्य वदनं श्रीरामः समादिदेश ।

एतैर्महत्त्वमुद्गुलं मासते तव तेजसः । बुधा परिश्रमः कार्यः सीता जीवति
वानवा ॥ २५८ ॥

बुधः सोत्कर्ष्य बुधनं हनुमन् पश्यन् श्रीरामः ।

कूर्मो मूलवदालवालवदपां गायो जतावदिशो मेघाः पक्षवत्प्रसूतपक्षवत्प्र-
क्षत्सूर्येन्दवः । राजन् ह्योम महीरुहो ममतले श्रुतेतिगां मासतेः सीतान्वे-
षणमादिदेश सहसा रामः सहर्षः स्वयं ॥ २५९ ॥

सीतान्वेषणे तदुत्तमनभिजानतो हनुमतः परिदेवनं ।

कुत्रयोध्या करामो दशरथवचनादहङ्कारस्वमामात्मासौमारीचना-
मा कनकमयमुगः कुत्रसीतापहारः । सुयीवो राममित्रं जनकतनवान्वेषणे प्रे-
मितो हं योर्थोऽसम्भावनीयकामपि घटयति क्रूरकर्मा विधाता ॥ २६० ॥

सूत्र । आरम्भो विदधे महेन्द्र शिखरादग्नेनिधेर्लङ्घने वीरः श्रीरघुनाथ
पाद रजसामुच्चैः स्मरन्मातुः । मूर्ध्ना जाम्बुवतोभिवन्द्यचरणौ संस्त्रिय सेना-
पतीनाम्बास्याश्रुमुखान्मुञ्जः प्रियतमान्प्रश्यन् समादिश्य च ॥ २६१ ॥

अथ सम्पातेरागमनं ।

सूत्र । सम्पातेरथदृष्टयोजनशतात्पारसमुद्रं पुरी लङ्का तत्र विदेहराज
तनयेत्याकर्ण्यवायोः सुतः । अब्धिस्रल्प शरीरदुस्तरतरं दृष्ट्वातथावर्द्धतेत्याप्तं तेन
तदीय केशर सटाटोपैर्नभोमण्डलं ॥ २६२ ॥

अथ सविषसदम्भस्तम्भिताक्षि प्रकाशं जलचर खरखेलस्फारवाचालिताशं ।
जलनिधिमभिवीरोल्लङ्घितुं वायुपुत्रः खगपतिरिवचण्डोड्डीनमङ्गोचकार ॥ २६३ ॥

कपीनां कटके घोरौ जातः कलकलध्वनिः । व्याघ्रनेयः किमेकाकी मध्ये-
प्रावण सन्निधिं ॥ २६४ ॥

सुरसागमनं ।

सूत्र । प्रविश्य सुरसामुखान्तरमतोपि निष्क्रम्य च क्रमादुदितमम्बुधेस्तुहिन
शैलजं मानयन् । निहत्य पथिरोधिकां नभसि सिंघिकां राक्षसीं विलंघ्य
जलधिं ययौ पवनजः स लङ्कापुरीं ॥ २६५ ॥

लङ्कापुरीकृत्य नं ।

सूत्र । गत्वालङ्कां निशयां पवनसुतवरोऽन्विष्य सीतां विनीतां गेहे गेहे
प्रयन्नात्स्थल जल विटपे प्राचिरे वृक्षमध्ये यत्रास्तेकुम्भकर्णः सुरजितभवने
कन्दरे गङ्गरेवाटस्थविदेहपुत्रीं चिरमनुसरणाच्चिन्तितोसौ हनूमान् ॥ २६६ ॥

मातृभ्रातृकलत्र संजि सचिव प्रख्यातजानां गृहं पौलस्त्यस्य मया निरूपित-

मपि श्रीसोधमेकैकशः । नानारूप रङ्गस्त्रलीच चरिता सीता न दृष्टा क्वचित्
शङ्के सागरलङ्घने निपतिता लङ्केशशङ्काकुला ॥ २६७ ॥

संक्षिप्यायतनुं निरीक्ष्य सकलां लङ्कां शरच्चन्द्रिका निर्धैताखिलसौध
मखलमहो द्योतप्रसन्नान्तरां । दृष्ट्वा शोकवनेसराक्षसबधू संवेष्टितां जानकी-
माम्बो निभृतं स्थितः पवनजः कंकालभूमीरुहं ॥ २६८ ॥

अथावसरे रावण प्रेषिता दूती सीतांप्रति ।

आश्वासकशिलामणि प्रथयिनी शक्तिस्त्रिलोकीजये भक्तिभूतपतौ पि-
नाकिर्गपदं लङ्केति दिव्यापुरी । सम्भृति दुर्द्विषाम्येव तदहो नेदृशो लभ्यते
स्याच्चेदेव न रावणः क्लृप्तः सर्वत्र सर्वे गुणाः ॥ २६९ ॥

ततः स्वयमागत्यरावणः ।

मुग्धेमेथिलिचन्द्रसुन्दरमुखिप्राणप्रदानौषधि प्राणागुह्यमृगाक्षि मन्मथ-
नदिप्राप्तेष्वस्त्रिचङ्चिमां । रामश्चक्षति तेमुखं सुललितं वक्त्रैकमात्रेक्षतक्षुब्धिष्या-
मिदृशानैर्बन्धविधे मुञ्चाग्रहं सानिनि ॥ २७० ॥

अथिजगत्तनूजे तापसेनत्वमेवं ननुकिमपिकुर्मन्त्र आनिनाश्रित्तासि ।
नमदमरकिरीटेऽङ्ग पादारविन्देप्रणमतिमयितस्मिन्मर्त्यकोटेनुरागः ॥ २७१ ॥

सीतेत्वंपरिमुञ्च मानमधुना राजादारोगुह्यतां पश्यत्वंकनकोज्ज्वलां सुन-
गरीं लङ्केन्द्रजीव्य । शकोनाच्च शतैकमहिषी स्वस्तापमन्दोदरीं सेवार्थं वि-
नियुज्यतेचसकलं लङ्काधिपैर्ज्ञायतां ॥ २७२ ॥

सीतेपश्यशिरांसि यानिशिरसा धत्तेमहेष्टः स्वयं तानि त्वत्पदसंस्थितानि
सुभगे कस्मादवज्ञायते । सुतैतत्परदार सम्पटवचः सीताहृतंरावणं निर्मास्या
नि शिरांसि मूर्तवधिक्षी सीतावचःपातुवः ॥ २७३ ॥

सीता । कारौकसि त्वमुधित स्त्रिरमेव यस्य निर्वापितो युधि स येन सहस्र
बाहुः । तस्यापि रे पुरभिर्देो खिलमंज वेद मध्यापितस्य विजयी ममजीवनाथः
॥ २७४ ॥

सूत्र । व्यपततदशमौलिजानकी पादपद्मे करधृत पदयुग्मे नास्यमालोक्च
ऊचे । मुरपतिरपिपादे चापतद्गीति योगान्नभवति तव तुष्टिर्बुद्धि किम्वाकरौ-
मि ॥ २७५ ॥

पु० सूत्र । इत्थं निशम्यमधुरं नृपमातृवाक्यं नमानना सपदि कोपवतीच सी-
ता । श्रीरामवाणहत रावणमस्तकोषुगृध्राःपदं दधति चेन्ममतुष्टियोगः ॥ २७६ ॥

सीता । खदन्तरं वायसवैनतेययो यदन्तरं सिंह षट्गालयोर्वने । खद्योत
मार्तण्डकयोर्यदन्तरं तदन्तरं ते रघुनन्दनस्य ॥ २७७ ॥

रावणः । सीते त्वं ननु कम्पिता मम भये नाद्येन वान्तेन तद्रामं द्रक्ष्यसि न
युरूप मचिरा दाकारपूर्वं वद । मानेनैव तनुत्तयं ननुगता सत्यं वचोव्याधिना
श्रु वारावणसीतयोरिति वचो ह्यस्यं हनूमान्गधौ ॥ २७८ ॥

त्रिजटाप्रविशति ।

सीतयाप्रतिक्षिप्ते रावणेचलिते त्रिजटासीतयोरहस्यं

सीता । पृच्छामि त्रिजटे सुखेन भवतीं कस्मादयं रावणोनीतिज्ञो नृप-
शेखरेो हरति मामन्याङ्गनांकाननात् ॥ २७९ ॥

त्रिजटा । सीतेमन्मथ पुष्यसायकहते कानामनीतेः कथा यावत्कामशरा-
हृतो न पुरुषस्तावदिशिष्टायते ॥ २८० ॥

अपिच । बज्रं जीर्यति तत्रिणोऽपिचहरेस्त्रक्राश्रवक्रं तथा दण्डः खण्डशतं
यमस्य दलितः पाशोभवत्पाशिनः । लङ्केशोरसितत्र मन्मथशरो मग्नो नभग्नस्त-
तः कः शाखी सखि तस्य पुष्पमभत्पुष्पाघूयस्यायुधं ॥ २८१ ॥

अथ सीतादर्शने हनुमान् ।

कात्वं पद्मपलाशाक्षि यौगकौशेयवासिनि । द्रुमस्य शाखामाचम्य तिलसि
त्वगनिन्दिते ॥ २८२ ॥

किमर्थं तव नेत्राभ्यां वारि खवति शोकजं । पुण्डरीकपलाशाभ्यां विप्र-
कीर्णमिवोदकं ॥ २८३ ॥

ततः सीतान्तिः ।

दुहितोजनकस्याहं विदेहस्य महात्मनः । सीतेति नामतश्चाहं भार्या
रामस्य धीमतः ॥ २८४ ॥

कीदृक्प्रभावोराम इति हनुमता पृष्टे ।

सीता । रक्षितारघुवर्गस्य जनकस्य च रक्षिता । रक्षिताजीव लोकास्य
धर्मस्य च परन्तपः ॥ २८५ ॥

धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः । विपुलांशो महाबाहुः कनुपीवो
महामनाः ॥ २८६ ॥

अथ हनुमान्मुद्रां दर्शयति ।

सुवर्णस्य सुवर्णस्य सुवर्णस्य वरानने । प्रेषितं रामभदेव सुवर्णस्याङ्गुरी-
यकं ॥ २८७ ॥

अथ सीता हनुमतो वक्ति प्रत्युक्ती ।

मातर्जानकि कोभवान् वनमुगः केनापि संप्रेषितः स्वर्गद्वारेण रघूत्तमन कि-

मिदं हस्तेस्थितं मुद्रिका । दत्ता तेन तदेव तां निजकरेणालिङ्ग्य चादायच प्रे-
क्ष्या श्रूयिष्यसर्ज्जसन्धुगु दभूद्वाचेमु रे।मोदुमः ॥ २८८ ॥

अथ सीता मोहः ।

सूत्र । मुद्राङ्कुरीयकमणौ प्रतिविम्बमासीद्रामस्य सादरमतीव विलोकय-
न्ती । मद्रुप एव किमभून्मम चिन्तयेति सीमांसया जनकराजसुता मुमोह
॥ २८९ ॥

पुनश्चेतना गाथाद्य हनूमन्तमाहसीता ।

श्रीरामस्य तनुरीदृशी तनुतांगतेति ।

अथ हनुमान् ।

अनुदिनमनुशैलं त्वामनालोच्य सीतां प्रतिदिनमतिदीनं वीक्ष्य रामं वि-
रामं । गिरिरपि विनयोसौ यत्तदा नदिधाभूत्क्षितिरपि नविदीर्णा साहसिर्वं
सद्यैव ॥ २९० ॥

समुद्रतरणे तव कीदृग्यवसाय इति प्रश्ने हनुमान् ।

तव प्रसादात् प्रवनप्रसादात्तवैव भर्तुश्चरण प्रसादात् । त्रिभिः प्रसादैरनु-
कूलितोऽहं व्यलङ्घयं गोप्यदवत्समुद्रं ॥ २९१ ॥

पुनर्हनूमन्तं सीताखावस्थांप्राह ।

सीता । अन्धोयत्र दिनेश दीधितिसम स्तोत्रं स्फुलिङ्गायते कर्पूरः कुलिशोपमं
शशिकलाः संचासमातन्यते । वायुर्बाडववह्निवन्मलयजं दावाग्निवत्साम्रातं स-
न्देशं नयन रामसन्निधिमितो यात्रांद्गतंकारय ॥ २९२ ॥

ससन्देह आमुष्यरूपः ।

सीता । श्रीमश्राम पदारविन्द युगले दातव्य मेकं पक्षं सैन्येभ्योयुगचक्षणे
क्षपिवरायात्यन्तरन्ध्रपक्षं । एकक्षापिपक्षं ततस्तदनुजे देयं शुभाशीःप्रतं पञ्चाक्षै-
न्य निराकुक्षप्रकृतिना भोक्तव्य मेकंपक्षं ॥ २६३ ॥

ततो हनुमान् ।

किन्दूरमिन्दुमुखिराम शिखीमुखानां किंदुर्गमं कुक्षभिदां हरियूषपा-
नां । देवं प्रसन्नमिव देवि तवाद्यसत्यं रक्षांसिक्कानि कुपितस्थल चक्ष्यावस्य ॥ २६४ ॥

चङ्गाकारान्तराक्षोद्यान रचनं ।

सूत्र । सीतासम्भाषणान्ते पवनसुतघरोऽरख्यनिर्भक्तु कामोद्याने ना-
पिदिजोऽभूद्भग्न विगलितच्छक्षुषी रक्तवर्णे । श्वेतोमुखोऽपि भूत्वा गत वन
निक्कटोभाषते मन्दमन्दं भ्रातर्युश्चात्प्रसादात्पतदमृत पक्षं किञ्चिदभ्यर्थयामि
॥ २६५ ॥ ततस्त्वेर्निराकृतोवगंभंस्तुमारब्धवान् ।

रावणंप्रत्युद्यानपाप्ताः ।

यन्नारख्येवहति सततंमावतो मन्दमन्दं सूर्योद्यन असतितपितुं तोयदक्षो-
यदाने । भग्नोभग्नं कुटति सहस्राप्राचिरं विश्वकर्मा तत्तेरख्यक्षिक्कमधु-
ना वानरे जैवभग्नं ॥ २६६ ॥ इति दूताःसर्वे निष्क्रान्ताः ।

अथ भग्नदूताग्रमनं ।

दूतः । देवाकर्ण्य कर्कशेन कपिना केनापि केसीवने खेचदाक्षिणाक्षि-
ताविटपिनःसाटोपमुत्पाटिताः । तत्रान्ये वनपाक्षकाः सरभसं सर्वेपि निर्वापि-
तान्तर्दार्ता कथनाय केवल मङ्गं देवेन संरक्षितः ॥ २६७ ॥

इति श्रुत्वा प्रहृष्टेन रक्षः सैन्येन समंयुजं कुर्वन्ति हनूमति तद्वृत्तान्त
मासाद्य रावण चेष्टा ।

सूत्र । हन्तीतिज्वलित क्रुधाकपिरिति व्रीडानमत्कन्धरो हेलोस्तुहित
वाहिनी पतिरितिस्त्राघा चक्षत्कुण्डलः । रामस्यायमितीर्षया कलुषितो लङ्का
मुपेत्योद्भटे विक्रामत्यनिष्ठात्मजे दशमुखः कां कां दशं नोगतः ॥ २६८ ॥

अथान्तरे सीता हनुमतो रक्षस्यं त्रिजटयाकथिते रावणः ।

त्रिजटा । मुद्रामर्काट केन राम निकटा दागत्य दत्ता करे सीतायाइति
सम्भ्रमा त्रिजटया प्रोक्तोऽथ लङ्केश्वरः । किं किं किं किमिति वृद्धिरनिशं
सिंहासना दुत्थितैरक्षो मुख्यसुत स्तमेवहिकपिं धत्तुं नियुक्ती कृतः ॥ २६९ ॥

अथ रावणाज्ञया चक्षत्यक्षयकुमारे पारिपार्श्वक वाक्यं ।

प्रविशत्यक्षयकुमारः ।

पारिपार्श्वकः । प्राकार तोरणमयीं पुरमण्डलंघ्यां लङ्कामयं विशति को-
पि कपि प्रवीरः । तत्संमुखं प्रचलितः स्वयमक्षयनामा नन्वेव राक्षसपतेः कुपि-
तःकुमारः ॥ ३०० ॥ ततोहनुमतासमरेऽक्षयकुमारोऽथापादितः ।

अथाक्षोपतिते रावणाज्ञया गच्छति शक्रजितिपारिपार्श्वक वाक्यं ।

श्रवाकथयिष्ये दधिराज कुमारमक्षं रेवानरापसद कुत्रपलायितोसि ।
त्वां हन्तुमिच्छति दशानन शासनेन दर्पोद्धतो धृत धनुर्ननु मेघनादः ॥ ३१० ॥

हनुमन्तंप्रति शक्रजित् ।

शक्रजित् । रामस्यागमनं निवेद्य सुचिरादाश्वस्य सीतांततस्तत्कीमन्तम-

बिंतदारघुपतेः प्रत्यायनायाददे । भङ्क्ताशोकवर्गं निहत्यसहसापाद्यादिकान्
राक्षसान्द्रुं रावण मात्मबन्ध विषये सौम्ये भवन्मावतिः ॥ १०२ ॥

अथ हनुमन्तं रावणः ।

रेरेदूत किमेवमेव चरितं वारां निधिं दुक्तं लङ्घित्वा जलजन्तुभिः
परिवृतं भीमं तरङ्गेत्कैः आयातोसि विगारयं कथमिह प्रस्थापितः केन वा
ब्रूहि त्वं गृहिवध्यश्वनभयः किं नामधेयो भवान् ॥ १०३ ॥

ततो हनुमान् ।

श्रीरामेभ्यः सलपद्मकेन जयिना श्रीचित्रकुटे स्थितः सीतान्वेषणं कार्यं
साधनविधौ प्रस्थापितोयत्नतः । लब्ध्वा चैव वरं चिरात्पुरभिदः सर्वजगामीह
विद्वित्वं पवनात्मजो दशमुखश्रीमान् हनुमान् ॥ १०४ ॥

अपिच । हत्वावाणि महाबलः कपिचमू मान्वास्थ सुग्रीवर्कं राजानं हृ-
तिनं सदाविजयिनं सख्युः सहानन्दनं । हत्वा चैव विश्वं दैवनिबद्धाख्यास्य
चिन्ताश्रितः श्रीरामोजनकात्मजा हरश्चतःकाशोप मोराजते ॥ १०५ ॥

रावणं हनुमतो बन्ति प्रत्युक्ती ।

रेरेवानर कोभवानहमरे त्वत्सूनुहन्ताहवे दूतोहं खरखड्गस्य जगतां
कोदण्डीक्षा गुरोः यद्देर्दण्ड कठोरताडनविधौ कोसौचि कूटाचक्षःकोमेहः
कप रावणौघ गणना कोटिस्तु कीटायते ॥ १०६ ॥

रावणं प्रति हनुमान् ।

यकोहं पवनात्मजो दशमुखस्तुष्टापि कोटीन्वर क्षांजित्वा समरे प्रभोः

प्रणयिनीं सीताञ्चनेतुं क्षमः । किन्तु प्रौढितया पुराभगवता रामेण सुग्रीवतो
दत्त्वा दक्षिण पाणिना वसुमतीं त्वां हन्तुमुक्तं वचः ॥ ३०७ ॥

अपिच । रेरेरावण राक्षसाधम पशोमुखीसि मूढाधम गर्वि बर्बर मुख
मुख भटिति प्रीत्याहितं ब्रूमहे । मुञ्जी सेवय रामचन्द्र चरणौ दत्त्वा पुरोजा-
नकीं तस्माद्राज्य मक्राटकं कुरुचिरं पुत्रेण पौत्रेणवा ॥ ३०८ ॥

आत्मानं परिरक्षितुं यदिभवान् पुत्रश्च पौत्रादिकं भ्रातुर्वर्गं कुटुम्बकं परि-
जनं चान्यत्तथा सैनिकं । राज्यश्चापि महेदितं दशशिरः काक्षस्यदः खेच्छया
श्रीरामाय महात्मने विजयिने तद्दीयतां मैथिली ॥ ३०९ ॥

यारदाशरथेर्नपश्यसिमुखं यावन्नवारां निधिर्वर्द्धा यावदियच्च वानरच-
मूकान्ता न लङ्कापुरी । यावत्तोदर बन्धुपुत्र सुहृदां मृत्युं न चालोकसेतावद्रा-
वण लोकनाथ दयिता सीतास्त्रयं दीयतां ॥ ३१० ॥

अथवा किं बज्जना ।

तावत्क्षेत्रेश्वरो राजा यावन्नायति राघवः । आयाते राघवेवोरे लङ्कासङ्ग-
श्वरःकुतः ॥ ३११ ॥

आगत्य च विभीषणः ।

अत्रावसरे क्रुद्धे रावणे विभीषण वाक्यं ।

वैरूप्यमङ्गेषु कशानिप्राप्तो मौढ्यं तथालक्ष्मण सन्निवेशः । एतान् वधार्ह-
स्यद्विरुद्धवादी शास्त्रेषु दूतस्य वधोनदृष्टः ॥ ३१२ ॥

अपिच । कपीनां क्लिप्ताङ्गूल मियमेकं विभूषणं । तदस्य दीप्यतामाशु
तेनदग्धेन गच्छतु ॥ ३१३ ॥

केतुं तं जनितोद्यमः क्षितिभुजां वधोऽग दूतो भवेदित्या कार्यविभीषण-
स्य वचनं कृद्वस्तथा रावणः । बद्धावालाधिवल्लरीं बद्धविधै वासोभि राव्यस्तु-
तै रत्वावज्जि मदीपयद्गुप्ततः कर्तुं विरूपंवपुः ॥ ३१४ ॥

। रावण हनुमतो रक्ति प्रत्युक्ती ।

अग्निः प्रज्जलितः समादिशभृशं वर्धन्तुधाराधरावातो वाति गवास्त्यति भ्रूज
ममी देवास्तवाज्ञावशाः । इत्थं सुख्य यकोत्तरे हनुमतो लङ्कापतेर्मागसं द्धर्म्म
यादृश गाक्रमेणच तथा दग्धापि लङ्कापुरी ॥ ३१५ ॥

अत्रावसरे जनानां वितर्कः ।

अन्विः किं वडवानलेमतरेणेर्विम्बेन किम्बावियन्मेघः किं चपलाश्चलेन
शशिभृत्किंभास नेत्रेणवा । कालः किं द्यववह्निमेन्द्र धनुषाधाराधरः किं
महाग्नेहः किं ध्रुवगच्छलेन सकपिः पुच्छेन खेराजते ॥ ३१६ ॥

। अथ हनुमान् ।

रामाग्रे नच लक्ष्मणस्य पुरतः कृत्वा शरैराह्वं सीता निस्तप वेपमास्य
हृदया चोर्थेण नीतात्वया । प्रत्यक्षं तवदुर्मते वरगृहेः पूर्वाजनेरावृता खर्वेणा-
टिकरत्न भौक्तिक मयीलङ्कामया दह्यते ॥ ३१७ ॥

सूत्र । उत्पन्नमुखानां भयविज्ञानानां जलंजलं व्याहरतां मुखेभ्यः । निर्मे-
त्यवज्जिर्हिगुण प्रभावा ददाहलङ्कामनिवारितार्षिः ॥ ३१८ ॥

रावणः । शीघ्रं रक्षत वाजिबारलगृहं शय्यागृहं स्त्रीगृहं रत्नागार धन-
लयं बलवता वातेन दीप्तोत्तमः । धूमध्याकुल नेत्रवक्त्रयुवती बद्धस्थले ताडनात्
क्रन्दद्रालक वृद्धभीत वनिता हाह्वारवः श्रुवते ॥ ३१९ ॥

सूत्र । श्रीलङ्कामवलोक्य घोरदहनेः संदह्यमानां भृशं प्रोवाचेति वचांश्चि

सर्ववदनैस्तोयार्थं लङ्गेश्वरः । अग्रेनीरधि रम्बुधिर्जलनिधिः पाथोनिधिः स-
म्भ्रमादम्भोधिर्जलनिधिः प्रयोधिरुदधिर्वासां निधिर्वारिधिः ॥ ३२० ॥

रावणः । निकुम्भकुम्भोदर कुम्भकर्णं कुम्भैरुलं केवल नामधेयैः । मन्दोद-
री मन्दिर पावकोयं पानीय मानीय नकैर्विनीतः ॥ ३२१ ॥

ततोऽशोकवने वायुपुत्रः सीतान्ति केऽब्रवीत् । लङ्कादग्धामया देविविदाये
दीयतामिति ॥ ३२२ ॥

सीता धूमश्रिखाश्रजोः कालव्याल वधूरिव । उदस्यच्च शिरोरत्नं विज्ञानं
स्वामिनेददौ ॥ ३२३ ॥

सीता । मनःशिलायास्तिलकं तथामेगखण्डस्थले पाणितलेच घृष्टं । स्मरेति
विज्ञानमथोतृतीयकं जीवाम्बुहं राघव मासमेकं ॥ ३२४ ॥

सूत्र । दग्धालङ्कामशङ्कं जनकनृपसुतां तां समाभाष्यभूयो वायोः सून-
स्तरस्त्रीपुनरपिमिलितोजाम्ब वन्मुख्ययूथेः । तेभ्यःसर्व्वे निवेद्य प्रमुदितहृदयेस्तः
स्वमंसंनिवृत्तः सुग्रीव प्रेमपात्रं मधुवनमथ संख्यं भोगंसचक्रो ॥ ३२५ ॥

तैःपिवद्भिरभितो मधूचयं वारितो विनिहृतो महाबलैः । रक्षकोदधि-
मुखोऽवधीरितः सप्पुवङ्गपति सन्निधिं ययौ ॥ ३२६ ॥

इति सर्वं निष्क्रान्ताः ।

इति पञ्चमोऽङ्कः ।

अथ षष्ठोऽङ्कः ॥

विंध्याचल रचनम् ।

ततोवनपाचैसहप्रविशति दधिमुखः । जयतिजयति देवः । इतिसुग्रीवं प्रब्रूय ॥

दधिमुखः । विंध्यं भूमिधरं तदन्तरवनं तद्गोत्रं मिच्छावचिं तत्राधिक्षित
देवतापरिकरन्तत्प्रीति दत्तं फलं । वैदेही मभितो विचिन्त्यहरयः सुग्रीवसंप्रे-
षणा दारोहन्तिविशन्ति यान्ति दधति ध्यायन्ति खादन्ति च ॥ ३९७ ॥

हनुमदागमनं मजानन् सुग्रीवं प्रति रामः ।

मासमेकं गतोऽलङ्घ्यं हनुमान्ननिवर्त्तते । धिरंदूतेषु कल्याणं यदि ब्रूयात् न
विश्रुति ॥ ३९८ ॥

अपि च । हे सुग्रीव हनुमतः कथमहो वार्त्तापि नासाद्यते दुर्गन्धोज्ज-
्वलिः पुरीचविषमा तस्मादिदं कल्पते । दुष्टैर्धर्मं पराक्रम्यैर्दंष्ट्रमुखैः सार्धं कि-
ञ्चापापते । यातो वागहिवासवायुतनयः काशानुत्पन्नियः ॥ ३९९ ॥

अथ दधिमुखात् हनुमदागमनं श्रुत्वा श्रीरामप्रति सुग्रीवः ।

यथा । अत्यस्मार्कं मधुवनमिहृष्याभुजा मेकभोग्यं भङ्गु भुङ्क्ते
पवनतनयं खेदसौ लब्धकार्यः । सत्यं प्रत्यागतहव तयोरित्य मात्माप भाजोऽ-
न्नायातः स्मितं त्रिचक्रिषोऽन्वीत हर्षा हनुमान् ॥ ४०० ॥

प्रविशति हनुमन्तम् ।

सूत्रम् । ततोमहचुम्बितचाबधेखरः प्रसन्नताराधिप मण्डलायसीः । विद्युत्त
रामातुर दृष्टिवीक्षितो वसन्तकालो हनुमानिवागतः ॥ ४०१ ॥

अथ राम हनुमतो रक्तिप्रत्युत्की ।

हंहैमास्तनन्दनादिशहतो दृष्टात्वयाजानकी दृष्टा जीवतिजीः
तमा मांशोचते शोचते । मद्विच्छेद कृशा कृशा वदतिकिं हाराम ह्य
वीतत्प्रहितं किमस्ति सुतरा मस्त्येष चूडाकणिः ॥ ३३२ ॥

इति प्रथमाभिज्ञानं चूडामणि मर्षयति ।

ततश्चूडामणिमासाद्य श्रीरामचेष्टा ।

सूत्र । कण्ठेसंतनुते चिरमुरः पीठे निवेश्य प्रियासांशान्तासभम्
क्षयतिप्रेम्णाचिरंपृच्छति । स्वामिन्याः कुशलं तवेति पुरतः पर्थ्य
निष्पन्देक्ष्य वीक्ष्यंप्रकुरुते चूडामणिं राघवः ॥ ३३३ ॥

ततः पुनर्हनुमान् । मनःशिलाया स्तिलकं स्मरगण्डस्थलेमम । र
क्तीवदः स्पर्शात्काशीकृतः खगः ॥ ३३४ ॥

इत्यभिज्ञानद्वयं दर्शयति ।

तत आलिङ्गितुमुपक्रान्तं श्रीरामंप्रतिहनुमान् ।

पीतोनाम्बुनिधिर्नरावणपुरी निःशेष चूर्णीकृतानानीतानिशिः
क्षसपतेर्नानाधि सीतामया । आश्लेषार्पणं पारितोयिकमहंनार्हं
हरः संजल्पत्य निलात्मजे च क्षपति व्रीडानतौराघवः ॥ ३३५ ॥

रामः । अहो नविहितं किम्वा भवता राक्षसाहताः । दग्धा
सर्वा सीतावार्ता समाहृता । हनू । त्वत्प्रतापानलेनैव नाथ श्रीर
दग्धापुरैव लङ्गेयं पश्चादङ्गिर्मर्यापितः ॥ ३३६ ॥

रामः । अद्योक्तिं न विहितं भवता । यदयं अङ्कितः मनुज इत्युक्ते ।

हनुमान् । देवत्वप्रपन्नप्रताप तपने रम्भेनिधिः शोचितस्त्रेनेत्यं क्लृप्तवर्मं देव
गतवान् यज्ञात्मनश्चामहं । रघोनायक नागरोनयनजैर्नरेभ्यः पूरितस्त्रेत्सार्था
असन्धिस्तदाममङ्गतास्याचेन किंवाफलं ॥ ३९७ ॥

अथोपविश्य राम हनुमतोदक्तिं प्रत्युक्ती ।

ज्ञानेगीता वसति विधिने देव शङ्खेभ्युक्ते कीदृक्प्रज्ञा अक्षधि पिहित-
स्तीर्थते दैवयोगात् । इत्याख्याते पवनतनये व्रीहिविभ्रान्त नेत्रो हर्षव्रीहिरुभय
अक्षितो विह्वलो रामचन्द्रः ॥ ३९८ ॥

ततःप्रातचेतनेन रामेन कीदृशीसीतेति प्रत्ययार्थं पुनःपृष्टो हनुमान् ।

हनु । इन्दुर्लितहवाङ्गनेन दक्षितादृष्टिर्मुग्धीनांतया पाश्वर्ये नवमेखति-
मदलं श्यमेव हेमप्रभा । पादर्थं कक्षयव कोकिच बधून्मण्डेषुवप्रसुतंरीतः-
याः पुरतोऽथहन्त शिखिनां बर्हाःसगर्हाश्च ॥ ३९९ ॥

इदानीं कीदृगतस्त्रेति श्रीरामेन पुनः पृष्टो हनुमान् ।

हनु । काश्यं चेत्प्रतिपत्न्या हिमनिधेः स्त्रूचाऽथचेत्पाशुना मीनाच्चैव
मृत्कालिका नयनयोर्बाध्यः क्रियान् वारिधिः । सन्तापो यदि धीतसोऽतपदक्ष-
स्याः त्रियदर्थ्यते रामत्वस्मृतिमानमेव हृदयं चावश्य शेषं वपुः ॥ ४०० ॥

अपिच । स्वभावादेव तत्पत्नी त्वदियोगा विज्ञेयतः । प्रतिपत्न्याऽपि त्वस्य
विद्येव तनुतांगता ॥ ४०१ ॥

अथ कथं समुद्र उत्तीर्णं इति प्रश्ने ।

हनु । शाखामृगस्य शाखायाः शाखां गन्तुं पराक्रमः । यन्मया खड्गितो
ऽभ्येभिः प्रभावोऽयं तवप्रभो ॥ ३४२ ॥

अपिच । राम नाम तव जातु जलन्तः पामरा अपि तरन्ति भवाम्भिः ।
अङ्गजाङ्गं भवदङ्गुलिमुद्रः किं विविच्य मतस्त्वामिरम्भिः ॥ ३४३ ॥

रामः । चतुरस्रपुरीषद्वया सप्तप्राकारं वेष्टिता । रथीनाश्च चतुर्लक्षै रथ-
नाश्च त्रिकोटिभिः ॥ ३४४ ॥

त्रिकोटि प्रासासंयुक्ता नवकोटि सुराण्यया । कथं पुरी लया दग्धा दिद्य-
माने दशानने ॥ ३४५ ॥

त्रिदशैरपि दुर्द्धां लङ्कानाम मद्यापुरी । कथं वीर त्वया दग्धा दिद्यमाने
दशानने ॥ ३४६ ॥

हनु । निज्यासेनैव सीताया राजन् कोपानयेन ते । दग्धा पुरेव हृद्वेयं
निमित्तमभवं त्वहं ॥ ३४७ ॥

रावण जयेभवतः कीदृशवसाय इति प्रश्ने ।

हनु । रत्नस्तम्भकन्दरं बहुभुजं बहुमानं दीप्तिमद्दंष्ट्राशैत्रमहं विलोक्य
सहसादध्रे मनोहिंसितुं । देव त्वत्कृपया पित्रृभितधिया किं किं भवेदुक्त्वरं
भर्तुः कर्मा भटस्य नोचितमिति त्वद्धोमया रावणः ॥ ३४८ ॥

रामः । एकैवैवोपकारेण प्राणान्दारुण्यहं कथे । अस्तेनैवोपकारेण प्रीदेश
चरन्निनोवयं ॥ ३४९ ॥

हनुमान् । मदिधा बहवो भृत्या स्वव तिष्ठन्ति राघव । तदिधो गुह्यस-
न्दतः खामीगैवज लभ्यते ॥ ३५० ॥

इति सर्वे निष्क्रान्ताः ।

ततः ससमुद्र लङ्कारणम् ।

अथ श्रीरामचन्द्रस्य लङ्काप्रयागम् ।

राम । अथ विजयदशम्यामात्रिणे शुक्लपक्षे दशमुख निघनाय प्रसिद्धो
रामचन्द्रः । द्विविदगयसहस्रैर्युधनाथैस्तथान्यैः कपिभिरपरिमात्रैर्वाहदिक-
पक्रयासः ॥ ३५१ ॥

उत्थासोः स्थायतमः किलकिना शनैर्दिशोनादयन् भङ्गम्पर्वत काब-
नानि धरणी मुहूनयन् सर्वतः । प्रस्थाने रघुमन्दनस्य स तदा सुग्रीव संपाशितो
लङ्कासंगुल सुखपाल तद्वसा ह्यः कपीनां च यः ॥ ३५२ ॥

क्षोभोमज्जति भूधरो विचलति क्षोभं प्रयात्यन्मुक्षिः कूर्माकुक्षति संकुच
त्यद्विपतिर्देवाधिप स्तस्यति । हेतानिर्जित वैरिखकारणिता रामेप्रयासो-
न्मुखे गन्तुं खेनविभीषणोपिसभयः स्थानान्तरं वाहति ॥ ३५३ ॥

ततः समुद्र तीरावस्थितो रामः स्वगतं ।

पारेसिन्धुपुरी पुरी परिसरे प्राचीर मभ्रं सिंहं सिंहदेविबलं रिपुह्वयवणा-
लो जभकर्मादयः । शास्त्रीकः सरिपु स्तनन्धयश्च भ्रातासखा वामरो मत्तैधं रघु
वंशकेशरियुवा कोदण्ड मुदीक्षते ॥ ३५४ ॥

ततो हनुमान् । देवाद्यापय किंकरोमि सहसा लङ्कामिहैवानये जगदीय
भियोनये किमयत्र वारानिधिं शोषये । हेतोतेनित्त विध्यमन्दरगिरि खल-
पिकूटाक्षत क्षेपसोभितवर्जमानसन्निधं बध्नामि वारानिधिं ॥ ३५५ ॥

अथ समुद्रोत्तरतोरे लङ्कावृत्तान्तः ।

सूत्र । लङ्कास्थानतिवृद्धतापसभटा नानीय प्रश्रुतो लङ्काशेन विलोख्य
वीरनगरीं लङ्कांसशङ्कामिव । ध्यानज्ञानपरायणा मुनिगणा दैवं किमत्र श्रुतं
येषां यद्भूदये स्फुरत्यपि वच स्तेनैव तत्कथ्यतां ॥ ३५,६ ॥

रावणस्यमात्रा निकषया व्यसनाद्रावणो निवार्यतामित्युक्तोविभीषणः ।
लङ्कानाथपदं प्रणिपत्याह । राजन् सेयं राक्षस कालरात्रिः सीतापरित्यजतां ।
यस्यवानरमात्रेण पूरीयं व्याकुलीकृता । कस्तेन सहयुध्येत बुद्धिमान् राक्षसे-
श्वर ॥ ३५,७ ॥

अपिच । त्यजप्रकोपं कुलकीर्तिनाशनं भजस्व रामे कुलकीर्तिं वर्द्धनं ।
अलं विवादेन समोविधीयतां प्रदीयतां दाशरथाय मैथिली ॥ ३५,८ ॥

लङ्कादग्धा वनंभग्नं लङ्कास्थमहोदधिः । यत्कृतं रामदूतेन स रामः
किं करिष्यति ॥ ३५,९ ॥

नरावगोवा नमहोदरेवा नकुम्भकर्णीपि नचातिकायः । नचेन्द्रजिदाशर-
थिं प्रसोढुं शक्नुतुं शक्नुतुं प्रभावं ॥ ३६,० ॥

सुवर्णपुंखाः सुभृशं सुतीक्ष्णावज्रोपमा वायु समानवेगाः । यावन्नगृह्ण-
न्ति शिरांसिबाणाः प्रदीयतां दाशरथायमैथिली ॥ ३६,१ ॥

तत आगतः कुम्भकर्णतनूजो रावणोप्रेक्ष्यवदति ।

तथैतेनोद्धृत्यस्फटिक्शिखरी सोपिविदधे समन्तादामूलं जटितवसुधादन्ध
विधुरः । अमुं येनाद्यापि त्रिपुरहर नृत्यव्यतिकरः पुरस्तादन्धेषामपि शिख-
रिणा मुल्लयति ॥ ३६,२ ॥

रावणः । शूराः श्रेष्ठे पथेषु नः कतिकतिप्राप्तः पदं चक्रिरे तेधामेष विषं च
चालन् पदवीं आगच्छिं लज्जामटः । यद्देर्मयस्य चक्रपीडनं वशान्निव्यन्दिरत्न-
प्लुटा शङ्खामङ्गुरयन्ति शङ्खरगिरेरद्यापिधातुद्ववाः ॥ ३६३ ॥

इन्द्रं माल्यग्नं सहस्रविराजं दारि प्रतीहारकं चन्द्रं स्रजधरं समीरवतयो
सम्भार्ज्ययन्तौ गृह्णान् । पातक्ये परिनिष्ठितं ऊतवहं किं मदृष्टे नेक्षसे रक्षोभक्ष
मनुयमानं वपुषं तंराघवं स्तोषिकं ॥ ३६४ ॥

विभीषणः । राजोसौ भुवनेषु विक्त्रमगमैः प्राप्तः प्रसिद्धिं गिरा मस्तु गग
विपर्ययाद्यादि पुनर्देवा न जानाति तं । वन्द्यैवैष यथांसि गायति मरुदस्यै कना-
काद्विजिह्वीभूत विद्यालतासविवरोद्गीर्णैः स्तैः सप्तभिः ॥ ३६५ ॥

अग्नि रजनिगण्ये गगद्वलं चक्रदग्धोर्धनु रदयमदभ्रं विभ्रती द्यौश्चका-
न्ति । अष्ट हविधिरिदानीं दृश्यते रामस्य प्रदिश जनकपुत्रीं मित्रता सेतु-
रानः ॥ ३६६ ॥

यस्यैकः कपिश्रावकः सप्तारण्यं च सभोनिधिं दुर्भेदामपि देव देव
निवहेर्लङ्कापुरीं प्रविशत् । क्षिप्तातान् वनरक्षिणो जनकजां दृष्ट्वा च भङ्गुवर्णं
हृत्वाद्यं प्रदहन् पुरीमथगतोरामः कथं मानवः ॥ ३६७ ॥

गतायुषं त्वां विपरीतबुद्धिं निःशङ्कं राक्षस लक्षयामि । यो मां हितं
तद्यमपि ब्रूवन्तं नमन्य सेराक्षस वीरमध्ये ॥ ३६८ ॥

सूत्र । अथचरखत्तो दशाननेन प्रकृतिविपर्ययं मस्यलक्षयिता । सपदि-
चपरिहृत्य तं समंजी परिकुपितो नभसा जगाम रामं ॥ ३६९ ॥

गमनसमये पुनर्विभीषणः सानुग्रहं ।

प्रगृह्य रत्ना नि विभूषणानि वामांसि दिव्यानि मण्योश्चमुखात् । सीताञ्च
रामञ्च निवेद्य देवीं वसाद्य लङ्कां गमयामास ॥ ३७० ॥

रावणः । जानामिहीता जनकपुत्रा जानामिरामो मधुसूदनस्य । बह्वच्च
जानामि हि तेनवच्च तथापिहीतां न समर्पयामि ॥ ३७१ ॥

सूत्र । ततश्च पुनः सद्यसंचि मुचेष्टेत्यरुहः कुक्षधूमकेतुः । लङ्कागच्छातङ्क-
इवाम्बरेण विभीषणेराघव मन्त्रियाथ ॥ ३७२ ॥ शिष्क्रान्तो विभीषणः ।

पुनर्लङ्का रामद्रयोः कल्पनं ।

सूत्र । विभीषणे समायाते सूर्यकोटि समप्रभे । तदादौ रावणभ्रात्र्या
भङ्गः कपिकुलेभवत् ॥ ३७३ ॥

हनुमतायं गिणोती रावणो न विभीषणः । रामचन्द्र पदबन्द कमलेभ्रम
रायते ॥ ३७४ ॥

दौर्वाहिकारणमनं ।

देव दारि नभः पथेषु गिलिताः पक्षिषाथाररा रक्तवर्षाविभीषणो
दशमुखभ्राता पथे मन्त्रिणः । याचन्ते शरणं भयामहरणं किं तत्रजानीमहे
ह्ययास्त्य विपारथैकनिपुणं सत्तममनं प्रभुः ॥ ३७५ ॥

अथ रामचन्द्रं प्रति हनुमान्निवेदयति ।

सत्यंदाशरथे विभीषण इति भ्रातास्त्रि लङ्कापतेर्निद्रासिन्धुतिनिङ्गित-
स्यचरमः शोकभक्त्यस्यव । दाक्षिणाभ्युपलक्षितः पितृकुलामेक्षावत्तदा-
प्रथोदोऽलोक विलक्षणां कलयति प्रत्यक्षं लक्ष्मीमयं ॥ ३७६ ॥

अथ रामलक्ष्मणयोश्चैव प्रत्युक्ती ।

धर्मात्मा दशकन्धराद्वहिरभूत्स्मादयं रावणात् संभ्रान्तो भिगयेन किं
न कुरुते सुग्रीवतदासिनः ॥

रक्षोराज सङ्घोदरस्य निभृतारम्भोपि सम्भ्रम्यते किङ्कुर्माः शरणागतं
रिपुमपि मुह्यन्ति नेष्टाकवः ॥ ३७७ ॥

समागत्य श्रीरामं प्रति प्रति विभीषणः ।

भ्रान्त्वा दिग्वलयं दशास्यदमनं त्वत्कीर्तिं हंसीदिवं यातामृन्मनरासकृम
वमात्तत्रेव गर्भिण्यभूत् । पश्य स्वर्गतरङ्गिणी परिसरे तुन्दावदातं तयामुत्तंभा-
ति विशाखमयङ्कमिदं शीतत्विवोर्मयङ्कं ॥ ३७८ ॥

वीर क्षीर समुद्रसान्द्रलहरीषावणलक्ष्मीमुख रत्नवत्कीर्तिं स्तुतनां कश्चि-
मलिने धत्ते कथं चन्द्रमा । स्यादेवं त्वदरातिसौधनिकरप्रोद्भूत शम्पाशुरस्या-
सथप्रमनाः पतेद्यदि पुनस्तस्याङ्गशायं मृगः ॥ ३७९ ॥

कोदण्डमयङ्कविनिःसृतचण्डबाणतुङ्गाखण्डित दशाननवाङ्मयङ्कः । आ-
खण्डचारिण्य खण्डनचन्द्रहासः श्रीजानकी परिवृणः मुदृढप्रतिघ्नः ॥ ३८० ॥

पातुं श्रीजिजगन्ति सन्ततमकूपारात्मभ्युद्गरन् धार्मी कोककलेवरो हृदि
रभूयत्येकदंष्ट्रश्चुरात् । कूर्माः क्रन्दति मालति द्विरसमः पञ्चमि दिग्दन्तिभो
मेहः क्रोशति मेदिनी जलजति द्योगापि रोहन्मति ॥ ३८१ ॥

कूर्माः पादोऽस्य यष्टिर्भुजगपति रसौभाजनं भूतधात्री तैकोत्पूराः समुद्राः
कनकगिरिरयं दीप्तवर्त्तिप्ररोहः । अर्द्धिः खण्डांशुरोचिर्गंगनमचिन्ता कल्लवं
दक्षमना शत्रुश्रेष्ठोपतङ्का ज्वलति रघुपते त्वत्प्रतापप्रदीपः ॥ ३८२ ॥

कूर्मैः कोऽयितुं दिशःस्थगयितुं भेत्तुं च पृष्ठीधरानब्धीन्पङ्कयितुं तथादिन
मणिं प्रच्छादितुं त्रेणुभिः । सदीरेषु पुनः पुनश्चलवत्कोषाह्वलाढम्बरान्धर्षुं
वीरवह्निमी तवदराजेतुं परान्वाहति ॥ ३८३ ॥

तुलाधारो धातवहति वसुधा शूर्पपदवीं कबीरः स्यात्सूत्रं कनकशिशरीमा

नपत्निका । तुलादण्डः सत्यं यदिभवति दामोदरगदा तदाप्येवैव
समूहं रुचयितुं ॥ ३८४ ॥

अत्युक्तैर्यदि नैवकुप्यसि मृषावाचं नचेन्मन्यसेऽप्युक्तवस्तु वर्गं
व्याघ्राः कवीनां गिरः । देव त्वत्तत्तत्प्रतापदहनज्वालावत्की शोभिताः
धयस्तवारिवनिता नेत्रास्तुभिः पूरिताः ॥ ३८५ ॥

हनुमच्चरितं स्तोति ।

रथः हस्तस्त्रेखेकोधनु रगपतिर्ज्या फणिपतिः स्मरोग्माथीयोधः
भवः सारथिरपि । शरः शौरिर्देवत्रिपुरपुरदाहं परिकरो ज्वालज्वा
वतभसितभूता हनुमता ॥ ३८६ ॥

विभीषणं दृष्ट्वा सुग्रीवो लक्ष्मणमाह ।

यस्य न स्वजने प्रीतिः का प्रीति रितरेजने । शङ्कितव्योऽस्मि सौमि
स्थोपि विभीषणः ॥ ३८७ ॥

तदन्ते विभीषणावस्था ।

दृष्ट्वावानरवाहिनीं मणिभृताहङ्कारं जङ्गारिणीं शङ्काव
क्षणमभूद्दुर्वारदेर्विक्रमः । पश्यन्दाशरथिं प्रमोदलहरीं गर्भ
स्तम्भसमृत्तविक्रमोपि चलितुं स्थातुं नचायंक्षमः ॥ ३८८ ॥

तं दृष्ट्वा रामः । दिशरं नेवसंघत्ते दिः स्थापयति नाश्रितान
चार्यिभ्यो रामोदिनैर्वभाषते ॥ ३८९ ॥

विभीषणस्य हृदयं हनुमान् कथयति ।

ततः श्रीरामं प्रति सुग्रीवः ।

ज्येष्ठत्वं त्वधिकं तत्र लङ्कानाथे विभीषणात् । हनूमतास्य राज्ञः क-
थितः प्रचूरो गुणः ॥ ३८२ ॥

श्रीराम विभीषणयोर्वक्ति प्रत्युक्ती ।

अथे रक्षोराजानुज कुशलमद्यैव कुशलं यतो योऽप्याकीर्णं चरन् कमलं दृक्-
पथमभूत् । किमुद्देशं गुण्यात्पदकमलसेवैव विदितं भवानद्यैवाभून्निज नगर
लङ्कापरिवृत्तः ॥ ३८३ ॥

तस्याति भक्तिमधिगम्य विभीषणस्य सौमित्रिणा रजनिचारवचनं रा-
ज्जे । प्रतोऽभ्यवेक्ष्य दम् प्रचरोऽरघूनां प्रायः प्रपन्नकनकावश्रगा सहन्तः ॥ ३८४ ॥

परस्परं वानराः ।

अथेवास्य विभीषणस्य शरणापन्नस्य मृद्धागते हर्षादन ददात्ययं रघुपति
कृपाधिरप्यश्रियं । एतस्यैव भुजाविह प्रतिभुवो सुग्रीवराज्यार्पणे न चोक्त
प्रथममनसं यत्परितो सर्ववयं साक्षिणः ॥ ३८५ ॥

समुद्रं प्रति रामः ।

त्वमसि कुलगुरुर्मे मुञ्च वर्मान्तरात्रे शिरसि विनिहितोऽहं भक्तिपूतो-
न्नमिस्ते । दशवदनकृता तेसां वृषा मे भुपेयादग्रमुखनिधनेन जीवतां मेक-
लङ्काः ॥ ३८६ ॥

अथ प्रायोपविष्टे रामे मार्गमत्यजति समुद्रे लक्ष्मणं प्रति रामः ।

याचिन्मादेन्यपराभवप्रलयनी नेक्ष्वाकुभिः शिद्धिता सेवासम्पन्नितः कदारघुकुचे

भोलौनिबद्धोऽञ्जलिः । तत्सर्वं विहितं तथाप्युदधिना नवोपरोधःकृतः पाणिस्तं
प्रतिसंप्रति प्रतिपदं प्रयुः धनुर्वाञ्कति ॥ ३६७ ॥

अथ सूर्यादये सूर्यसमद्रयोरुक्ति प्रत्युक्ती ।

भोःसिन्धोभगवन्नमस्त्वत्सिक्किं श्रीरामभद्रानुगोददृष्टमिभयेन किं तव-
भयं त्वत्सूनुवस्त्वद्गुणाः । तस्येन्दुर्वदनममाचसदने पीयूषमाभायथे बाह्यैकल्प-
तह निर्णतविशिखश्रेणीषु ह्यालाह्वलं ॥ ३६८ ॥

श्रीरामः भरोषं ।

आप्रमानय सौमित्रे शरान् कालानलोपमान् । समुद्रं घोषयिष्यामि
पद्भ्यांयान्तुप्लवङ्गमाः ॥ ३६९ ॥

दम्भोलितीवै विशिखैरनेकैरम्भोनिधिं पांशुनिधिं करिष्ये । श्लीकरिष्ये
महभूमयिष्ये भस्मीकरिष्ये मृगं तृणयिष्ये ॥ ३७० ॥

सूत्र । श्रीरामचन्द्रे दशवक्त्रं पृथ्यामादार पाथोनिधिवद्रकोपे । आग्लेय-
मस्त्रं प्रतिसंदधाने वेषागिरीन्द्रे चकितावभूतां ॥ ३७१ ॥

अनन्तरञ्च । दिग्गोधृमायन्ते ज्वलितमभवत्सागरजलं परिचेतुर्गवाः
स्फुटनमगमन् शङ्कुमणयः । परित्यक्तेबाणे रघुपरिवृढे नाथ सहसा दधन्मूर्तिं
सिन्धुर्ज्वलनमलिनां प्रादुरभवत् ॥ ३७२ ॥

अथ समुद्रः सानुनयं ।

प्रलयदहनतीर्षकामितं ते शरीरजः क्व मितसन्निधाहं देतकोपंजहीहि ।
नभस्तरत्नकीर्णैर्वातरानीतशैलेर्विरचयमयिसेतुं सुष्ठुपारंप्रयाहि ॥ ३७३ ॥

सेतुबद्धारम्भे रामं स्ताति गच्छः ।

रागरत्नमहंबन्धे चित्रकूटकपेटके । कौशल्याश्रुति संभूतं जानकीं कथं
भूषणं ॥ ४०४ ॥

सुत । उत्पत्तिस्तथा शैलानतिबद्धतत्तत्प्राप्तपाताय मृणालकुण्डलं शृङ्गं ।
नति कलितनभो मण्डलान् दिग्विबीर्यान् । दुर्धाराणां कृत्य प्रभृतिवपिभटः
स्तसमानिन्युरन्तः सिन्धौ सन्धाय देव्या विरचयति नलो निर्भरं सेतुबन्धं ॥ ४०५ ॥

सेतुबन्ध समये श्रीरामं प्रति सुग्रीवः स्ताति ।

कमचनः कपीन्द्रैर्नीय मानेन मेन्द्रे गिरिकुहर निवासा राक्षसप्रसादात् ।
मुग्धमि परिप्रेयां प्राप्य मन्दाकिनीं खेसवलितकरदण्डाः कुम्भिगेताः पिवन्ति
॥ ४०६ ॥

पयसि पावाखेषु स्थितेषु विभीषणः ।

येमञ्जन्ति जले कियत्पिपिरं ते प्रस्तरादुत्तरे सिन्धौ । हन्ततरन्ति राक्षस
भयं सम्पादयन्तो भृशं । नेनेगावगुणा नवारिधिगुणानो वागराखांगुणाः श्रीम
दज्ञायेरिथं हि सहजाशक्तिः समन्वीयति ॥ ४०७ ॥

अथ समुद्रं प्रति सुग्रीवः ।

दुर्वृत्तसंगति रत्नं परम्परायाश्चेत्तः समां भवति किं वचनीयमत्र । सन्ने-
श्वरो हरति दाशरथेः कलत्रं प्राप्नोति बन्धनमसौ किं च सिन्धु राजः ॥ ४०८ ॥

यत्नः करोति दुर्वृत्तं नूनं यत्नसि साधुषु । दशाननो हरेन्वीतां बन्धनं
गाम्भोदधौ ॥ ४०९ ॥

ततः प्रविशतिप्रहस्तः ।

गमुद्र बन्धनं श्रुत्वापहस्तः ।

विधमजलधिमध्ये सेतुबन्धे विधाय निशितशरनिपातै रीक्षरेभ्रं निहत्य ।
यदिनयतिससीतां रामनामा तपस्वी मशकगलकरंध्रे हृत्तिदूथं प्रविष्टं ॥ ४१० ॥

व्यावसरे रावणचेष्टा ।

सूत्र । अदौजहास बज्रविफलयमाप मध्येसेतोः समाप्तिसमये सनिशाचरेन्द्रः ।
उद्रुतधर्मघन निर्भरसेव्यमान उत्पातवातहतपर्वतवच्चक्रम् ॥ ४११ ॥

रावणः । पाषाणाः प्रयसिप्रसन्नवपुषः स्तिष्ठन्ति सेतुंगताः श्रुत्वा वदतां दणा-
ननधरः क्रुद्धः समुद्रं प्रति । धिक्त्वा नामतवाप्युधिः सलिलधिः पानीयधिक्षोभ-
धिः पाथोधिर्जलधिः पयोधिर्दधिर्वारां निधिर्वारिधिः ॥ ४१२ ॥

श्रुत्वासागर बन्धनं दशशिराः सर्वे मुखैरेकदातूष्णं पृच्छतिवार्त्तिकं सधक्ति-
तो भीत्याकुलः स भ्रुनात् । बद्धः सत्यमपांनिधिः सलिलधिः कीलालधिक्षोभ-
धिः पाथोधिर्जलधिः पयोधिर्दधिर्वारां निधिर्वारिधिः ॥ ४१३ ॥

व्यपिच । पीतस्त्वं कलशोऽवेनमुनिना ध्वस्तोऽसिदेवासुरैरावजोसिच
रामनामहरिणा शावागमूषैर्लङ्घितः । नाम्नामारभटी तथैवभवतो लोकैरियं
धुयजे पाथोधिर्जलधिः पयोधिर्दधिर्वारां निधिर्वारिधिः ॥ ४१४ ॥

सेतुबन्धेष्टा लङ्घनपूर्वां वृत्तान्तः ।

सूत्र । गतपुत्रस्त्वेकः कपिकटकस्तमणिरसौ समुद्य क्त्वा कूलध्वज इवतगा
क्षिप्यतः । पुनः प्रत्यायास्यत्यहह कपिनाथे प्रचलिते वज्रः प्रोचूनां धैर्मयच
क्षितलङ्घापुरजनाः ॥ ४१५ ॥

व्यष्टादशमहापद्म सेनाध्यक्षाधि पालिता । साराधवपुगूत्तेन सेतुनागन्तु
मन्त्रैः ॥ ४१६ ॥

लङ्काया मधिगर्जिता पञ्चभुजामाकर्ण्य कोलाहलान्काणान् विदधुः
पुवङ्गमभटा युद्धोदटाटपिनः । भोभोक्कम्भनिकुम्भ शारङ्गशुकाः सज्जामव-
भ्यःभृशं निर्गच्छन्विति निर्भरं समभवक्कङ्केश्वरस्योक्तयः ॥ ४१७ ॥

हृतकलकलशब्दं आसिताशेषसोपं पुवङ्गनृपतिसैन्यं सेतुगतेनभीत्ता ।
मुदितविपिनदुर्गे पर्वतेरसौ सुवेलेश्विरमहत्त लङ्कानाथ नाशाय रामः ॥ ४१८ ॥

सूत्र । आयातौशुकशारङ्गौ दशमुखप्रस्थापितौ द्वापरौदेहं वानरमाश्रितौ
चकटकं संख्यातुमभ्युद्यतौ । विज्ञायाच विभीषणे न यमितौ मुक्तौचतोत्तच्छब्दं
रामेण प्रभुना विलोक्य कटकं रामाश्रयतौगता ॥ ४१९ ॥

अथ लङ्कायां परावृत्त्यगतौ शुकशारङ्गौ रावणाय निवेदयतः ।

आकाशे दिशिकानने जलनिधौ शेषेतटे मङ्गरे नख्यानां तिष्ठधारोद-
कनितं संख्याकथं कथयतां । भ्रातृते यमितौ कपीन्द्र कटकं तदर्शयित्वा
तौ श्रीरामेण मृष्टात्मना कुत यथायोग्यं द्रुतं रावण ॥ ४२० ॥

ततः प्रासादमारुह्य वानरसैन्यं पश्यतारावणेन कतमोरममति पृष्टौ शु-
कशारङ्गौ श्रीरामचन्द्र दर्शयतः ।

यन्त्रयोध्रोपतति च मधुसूयन्दमन्दारवर्धं यन्त्रतोद्यध्वनिमुपचितो यन्त्र-
स्तोत्रघोषः । रामःश्यामः कमल नयनस्तन्ध्वनी सरोवरेण्ड्रा दशरुभ्रमवति
शरपाणिना दक्षिणेन ॥ ४२१ ॥

अङ्गोहात्वेत्तमाङ्गं पुवङ्गवज्रपतेः पादमहस्य हन्तुस्तारापुत्रस्य हन्तं त्वपि
कनकमृगस्याङ्गशेषं निधाय । बाह्वरक्षाकुलघ्नं प्रगुणित मनुजेनादौ दीपना-
यस्त्रदुः कोणेनलङ्कां त्वदनृजवचनेदत्त कर्षायमास्ते ॥ ४२२ ॥

अत्रावसरे रावण वाक्यं ।

एते ते मगबाहवः सुरपतेर्दौदह्यकण्डूहराः सोढुं सर्वं न त्पराभःवक्त्रे न-

ङ्गश्चरोरावणः । सेतुं वद्धमहं षड्गोमिकपिभिः पश्यामिलङ्घ्वां नृतां जीघद्विनैच
दृश्यते किमथवाकिञ्चा मनश्चूयते ॥ ४२३ ॥

अपिच । आश्चर्यं तापसोसौ गिरिकुहर परान् नानरान् मेलयित्वा
वाञ्छत्यागत्यनेतुं किलजनकमुतां मदृहीतां दुरात्मा । दंष्ट्राः क्रष्टुं हरेः कः खर
नखर मुखात्खात मातङ्गकुम्भभ्रष्टदन्ताक्तमुक्ताफलनिकर रसास्वादसक्तस्य
शक्तः ॥ ४२४ ॥

अपिच । मरुच्चन्द्रादित्यौ शतमुखमुखाक्तेकतुभुजः पुरदारयेस्याः सभ-
यमुपमर्षन्त्यनुदिनं । प्रकोपव्याकम्पत् स्तनख पुटैर्वानरभटैः समाक्रान्ता सेथं
हरिहरिदशगोवनगरी ॥ ४२५ ॥ इत्युक्त्वा ।

शुकशारंगौ तिरस्कात्यरामं प्रतिदूतप्रस्थापना । ततः प्रविशतिनिकुम्भः ।

सूच । आदायलेखं दशकन्धरस्य गत्वानिकुम्भोऽखिलरूपधारी । ददौरष्ट-
मां पतयपुरस्तादुपेत्यगाढा रभटी पटीयाम् ॥ ४२६ ॥

स्वस्तिश्री दशकन्धरस्त्रिभुवनव्यापि प्रतापानलो व्यामुग्धं लिखतीन्द्रवज्र-
भिदुरोरामं वनावासिनं । आनीताजनकात्मजा खलुमया सुग्रीवसेनान्विता
नेतुं वाञ्छसि मूढतापसकथं प्राणैः परिक्रीडसे ॥ ४२७ ॥

वाचिकं । इन्द्राद्यास्त्रिदशा विलोक्त्वसमरेयं विद्रवन्तिद्रुतं तं त्वं तापसरा-
वणं कथमहेयोद्धुं किमुस्पृक्षसे । अञ्जस्त्वं प्रतिपक्षराक्षसमुखेसोहात्यदं मा-
ह्वयाः सीतायाविनिवृत्त्य याहिभवनं गत्वेति शीघ्रं वद ॥ ४२८ ॥

अहमपिब्रवीमि । रेरेतापसमूढ रावणहतामुर्द्धतु कामः प्रियां किं शङ्का
भिमुखे प्रयासिकपिभिः प्रोत्साहितः कातरैः । कोऽहं कुरुतेषु पद्मगपतेरखं
कलामण्डला दाक्रष्टुं सङ्घसा सचेतनमतिः द्ययेयसं चिन्तयन् ॥ ४२९ ॥

अपिच । यन्त्रि वा मुदितः शिरांसि कृतवानर्चां भवानीपतेर्यस्याः शत्रुवर्षि-
नोऽमरगणा यः सर्वमाश्रयनिधिः । यः कैलासगिरिं भुञ्जेत्सुलितवाग्यः काञ्च
दर्पापहृस्तं तापस दुर्बलैर्जलनिधिं बद्धा कण्ठजेत्यसि ॥ ४३० ॥

अन्यच्च । यावन्नायातिबलः प्रलयघनघटाघोरनादैर्विन्दितैः संध्यामकुम्भ-
कर्णत्यजसमरसं रामसीतां विहाय । आयाते कुम्भकर्णं तवकपिसहितस्यापि
सेनाधिदूराग्नस्तातुं शक्नोते तत्प्रलयजपवनश्चासवाताबधूता ॥ ४३१ ॥

अत्रावसरे सन्दोदरी समागत्य खगलं ।

कैलासशैलोद्गमप्रवीणोऽवीरः कुबेरादुजयकरयः । तथापि रामाजितवा-
लिवीर्यः शङ्कास्पदं संप्रति राक्षसानां ॥ ४३२ ॥

अपिच । यदूतो हृग्गिण्डवः समतरदूतं च्यमम्भे निधिं दुर्भेदां प्रविशे
दैत्यनिवहैः संप्रेष्य लङ्कापुरीं । क्षिप्वाताम्रवनरक्षिणो जनकजां दृष्ट्वा च भङ्गा
वत् क्षत्राक्षं प्रदत्तपुरीं गतश्चो रामः कथं वर्ण्यते ॥ ४३३ ॥

प्रकाशं । रामेयं रविवंशजो दशरथश्चापाल लूडामखेः पुत्रः सर्वमही-
श्वरेणरुगणैः संपूजितोरुहणात् । सीताहारिकृतान्नको निजभुजप्रौढप्रतापा-
नक्षत्रेलेकस्य हितार्थं साधनविधौ जानासिनेन कथं ॥ ४३४ ॥

समागत्यारविन्दमंजिर्भूते । देवतांप्रति संप्रति प्रतिभट् सोऽत्र नकुम्भोऽवधं
देवायप्रतिपद्यते हितमिदं यस्मादयं मंजिषः । सीतारक्षकं कथं बलतधनु-
र्ध्वलापिनेलक्षितद्वेषेऽलक्षितवारिधिः कपिवचैः साधे सरामोगहान् ॥ ४३५ ॥

यत्सन्देहहरेण मासतसुतेनातारि वारांनिधिः क्षिप्रं गोप्यदबद्धिजालव
इव प्रविशे लङ्कापुरी । सीतां दर्शितुं समम्भभावि निखिचंचामभिरक्षः पतेर्यस्यं
तत्पुत्रतो व्यदति च पुरी रामः कथं मानवः ॥ ४३६ ॥

अथ पुनर्मन्दोदरी ।

एकःसुग्रीवभृत्यः कपिरखिलबलं पत्तनच्छाशुदध्वा यातरुषीं तदानीं
दशमुखभवतां किंकृतं वीरवर्गेः । संप्राप्तोराघवोसौ सकलकपिवलेः सार्द्धंमुक्तं
घ्यवाब्धिंसीतांतां मुक्षुमुक्षेत्यनिशमकथयत्प्रयसी रावणस्य ॥ ४९७ ॥
इतिर्व निष्क्रान्ताः ॥ इति षष्ठोऽङ्कः ॥

अथ सप्तमोऽङ्कः ॥

ततः सीतामत्यजति युद्धेमनसिहृतेरावणे मोन्ददरीचेष्टा ।

दृष्ट्वा राघवमेवराक्षमकलखण्डदावानलं जामक्यां निजवक्त्रभस्य परमं प्रे
मायमालेषध्वज । काङ्क्षन्तीमुज्जरावापक्ष विजयं भङ्गश्च/मुग्धामुद्धर्धायन्ती
तध्रुव मन्तराक्षपतिता मन्दोदरी वर्त्तते ॥ ४९८ ॥

ततः प्रविशते रामसुग्रीवौ ।

अथ रामः सुग्रीवंप्रति ।

लङ्काप्रस्थापनायोग्यः कोऽस्तिवीरोमहाबलः । राजवंशोद्भवोविद्वान्समा
नेयः कपीश्वर ॥ ४९९ ॥

सुग्रीवो रामंप्रति ।

राजनश्येनशूरस्वकखित्शूरेनभूमिभुक् । राजपुत्रोऽगुणैर्युक्तःशक्तो
भ्रातृसुतोऽस्तिमे ॥ ४९० ॥

सूत्र । रामःसुबेलाद्रितटेनिघण्टः समुद्रमुल्लंघ्य विकीर्णसैन्यः । लङ्काधि
नाथस्य गृह्णायदूतं सुरेन्द्रनभारमथादिदेश ॥ ४९१ ॥

अथ दैत्येन प्रस्थापितो लङ्कां प्रविश्याङ्कदः ।

गत्वा ताराकुमारः प्रथममभिनवं सौधमुल्लंघ्यभित्तिं पादाघाताद्भञ्ज
प्रलयजलधरध्वानगम्भीरघोषः । एतत्कस्मादकस्मादिति चकितदशयीबमुद्राव-
यङ्गः कुर्वन् दूतानपूर्वान् बहिरभवदथ द्वारगः किञ्चिदूचे ॥ ४४२ ॥

रे राज्ञसाः कथयत कसरावयाख्योरतं रघुप्रवरयोरपहृत्य नष्टः । जैषो-
क्यदीपन शरोऽगशिखाकराले कोरामदावदहने भविता पतङ्कः ॥ ४४३ ॥

राक्षसाः । मागालिल तद्विर्वृज क्षणमपि स्थित्वा पुनर्गम्यतां यन्नास्तेभुज
विक्रमाखिलजगदिन्द्रायणे रावणः । अय्यैव! कुदवा ऊपाश पतितो मूढः किमाक-
न्वसे सिंहस्याङ्गमुपागतं मृगामिव त्वां कः परिचायते ॥ ४४४ ॥

अथावलेपादङ्गदे राक्षसयेषिधूमकेतो रावणसिंहासनमधिष्ठे । राव-
णः कुर्यादगतिं प्रत्युती ॥

कदं वलितनूडवो रघुप्रेतू तोऽस्मि बालीतिकः कोवा वागरराघवः समु-
विता ते वलिनो विमृतिः । यद्वाहन्तनितान्तबद्धवपुषः संमूर्च्छितस्य ध्रुवं ना-
सारभिवज्रमुर्विरहयन्नामः कथं विस्मृतः ॥ ४४५ ॥

श्रुतमप्ययं क्रोधातिशयात् विभ्रुत्यसरावणः ।

कस्तुं वलितनूडवः कुतश्च श्रीराम संप्रेषितावार्त्तां ब्रूहि जगुमतः सचक
दाराजो भयाग्निस्तुतः । तद्दीनेर्वद कारुणं दशमुखं सार्द्धं सपुत्रानुगं हत्वा चेन्नगते
निशम्य वचनं चित्रार्पिता राज्ञसाः ॥ ४४६ ॥

रावणः । रे रे कस्यासि कोसिक पुनरिहगतः कस्यदूतः किमर्थं विस्मृतं
विश्वपानां विजयिणमपि मां मन्यसे चतुर्बाह्व । अङ्कदः । हं होषौ चक्षुःशूनो तव

बलमथनस्यावाजोहं सुवेलात्सं प्राप्तो रामदूतो विरुज्ज ञ्जमते जानकीं वाप्य-
सूत्या ॥ ४४७ ॥

पुनरङ्गदः । येनैकेगणरेण सप्तनिहतास्ताला धनुस्तद्धवं बद्धोवाग्निधरेष
तातमपिमे यः प्रापयत्यश्चतां । तद्गुत्थं खलुविद्धि राक्षसपत तत्पादपङ्क्तारङ्ग-
यो पीनपरागरेणकलिका जाताङ्गदश्चाङ्गदं ॥ ४४८ ॥

तयोःपुनरुक्तिं प्रत्युक्ती ।

रामः कोनामजेता जयति भृगुपतेः कश्चताटकभृगूणां यज्जत्रस्यातिपञ्चं
प्रभवतिविदितस्तस्य यादक प्रभावः । योहन्ताहैहयेन्द्रप्रभृतिनरपतेः कस्तदा-
हैहयोवा व्यक्तं जानीहि यस्त्वां मुचिरमगमयत्क्रूरकारं नित्कारं ॥ ४४९ ॥

रावणः । कस्त्वं वक्ष्यतेः सुतोवनपतिः कित्वाममाये वदे देवाःशक्रपुंगव
माममगृहेनित्यं स्वदायेस्थिताः । रामः किंकुसते कपीन्द्रपृथुधैः संलंघ्यरत्नाकरं
वेदायाति मदीयदर्पदहने सस्यात्पतङ्गपमः ॥ ४५० ॥

अङ्गदः । हेरावण रावणानपिबद्धजेताल्लयंशुशस्तत्रैकः किल कार्त्त-
वीर्यवृत्तेर्दादंष्ट्र पिण्डीकृतः । एकानर्त्तनलम्बितान्नकदलोदित्येन्द्र दासीशतै
रन्योमत्पितृवाङ्मूलगलितहथं तेयु कोन्योथवा ॥ ४५१ ॥

रावणः । दादंष्ट्रास्तस्मै त्रिषोचनगिरेरुत्तमासस्यावितास्तान्येतानि
दग्राननानिदशभिर्हिग्भिक्तथाविश्रुतिः । पश्याद्यापि सख्य वीर्यमहिमा त-
स्मिन् पुनस्तपते शोच्यःसोऽपिरिषुः सचापिकुपित स्तस्यापिदूतःकपिः ॥ ४५२ ॥

अङ्गदः । दादंष्ट्रतिप्रवण्डर्जुनहृगनविधौ प्रौढदेव्यां सद्यस्त्वेदप्रीडा
प्रवीर स्थिरपरगुमहागर्वनिर्वापकास्य । दूतोहं राघवस्य त्वदमघनचिरावासक
व्याग्रशोभः पुत्रःसुजामसूतोः पुत्रावजलपतेर्नामतश्चाङ्गदोहं ॥ ४५३ ॥

रावणः । भ्रातामे कुम्भकर्णः सकलरिणुबलप्राबलसंहार रूपः पुत्रो मे मेघ-
नादः प्रहसितवदनो येन बद्धः सुरेन्द्रः । खड्गो मे चन्द्रहासो रत्नमुखपथो रा-
क्षसामे सहायाः सोहृंगीर्वाणश्चक्षुस्त्रिभुवन विजयीरावयो नामराजा ॥ ४५४ ॥

अङ्गदः । रे रे रावण कार्तवीर्यदक्षिताहङ्गार गत्वा स्वयं सीतामर्पय पा-
नयस्तनयान् यावन्नरामः शरान् । कोपान्मुञ्चति ह्येह याधिपभुजश्रेणीगहा
कागनच्छेतुर्यञ्जुठारधारणपटो रामस्यजेता रणे ॥ ४५५ ॥

तथोऽपुनरस्मि प्रत्युक्ती ।

रामः किं कुण्ठो प्रतीपविजयं कोसौप्रतीपोजितो बाणौ सोपिचकोनवेत्ति
किममुंकोवेत्ति शाखामृगं । आस्तत्रापि तथापि विम्भुतिरहो मोहो महानी-
दृशः पर्यङ्गे निज बाणकेशिप्रातये बद्धोसियेभोरसि ॥ ४५६ ॥

किंकार्थयदराघस्य सतथावद्धः किमम्भोनिधिः क्रीडार्थं कपिपोतकरिह
गते जंगलात्ययमंगहि । लङ्कासौक निक्वायनायवचसावेत्तेव किं किं कपेको
लङ्काधिपति दिभीदृशइति प्रख्यातकीर्तिर्भुवि ॥ ४५७ ॥

रावणः । प्रवीरगणनामुरे तवपितैव कैर्गण्यतेपतिः सहिवनैकसां त्वमपि
कोवराकोर्भकः । चकारकिलराघवः किमपिकर्मसोकोत्तरं तरङ्गयसियन्मुञ्च
ममपुरस्कृदीयं यशः ॥ ४५८ ॥

अङ्गदः । रामोनाम स एव येनभगिनीनासावसापङ्क्तिः खड्गखेखरदूबब
निशिरसांधातः शिरःशोषितैः । बद्धात्वाचतुरम्बुराशिशु परिभ्राभ्यमुद्धर्णेन क
संध्यामर्चयतिस्मिन्स्त्रपकथं तातस्त्वयाविप्लुतः ॥ ४५९ ॥

रावणः । यस्तानं तव निर्यत्नीकमवधी तत्रापि निर्भन्तुरस्तस्य प्रेष्यतवा
भ्रमन्कपिशिशो निर्घञ्जकिंगर्जसि । त्वत्पित्रेणुरेकदा किञ्चमया मैत्रीप्रसादा
एतस्मिन्नेत्वयि तावदेयमुचितोदङ्कः कथंधीयतां ॥ ४६० ॥

अङ्गदः । प्रपन्नः पश्याने नयमयगितोन्योपि नित्यं निःश्वेत्साधूनां न
पुनरपिनीतिः सुहृदपि । तथाहिवां हित्वा सहजमपिनक्तश्च रश्मिविरामं
श्रीरामं भवदनुज एवैवभजते ॥ ४६१ ॥

रावणः । श्रुतमस्तिविभीषणश्च नः सहजः सम्प्रतिराममाश्रितः । कतिस-
न्ति न रामनामकाः कतमस्तेषुसयस्त्वयोच्यते ॥ ४६२ ॥

अङ्गदः । जघान युधिताडकादि कमसीमरुतः कुलं वभञ्जधनुरेद्वरं परि-
बभूव तं भार्गवं । स तालतरुसप्तकंसपदि ह्यत्तवानम्बुधिं बबन्ध न तथापि तेपरि
साद्रिमितोरघूणाम्पतिः ॥ ४६३ ॥

रावणः । भग्नं भग्नसुगापतेरजगवं वालीहृतोऽसौ हृत स्तालासप्तहताहता-
श्च जघधिर्बद्धश्च नृश्वसः । ध्याः किं तेनसशैलसागर धराधारोऽरगेन्द्राकुलं
ः खट्वमुदस्यतो निजभुजान् जानात्ययं रावणः ॥ ४६४ ॥

अङ्गदः । एकस्त्वया सशिशुरी खभुजैरुदूढः प्रभोः प्रसाधन विधौदश्वन्-
रेण । पूर्ववराहवपुषाम्बुधि मध्यमगुतिनोद्धृतागिरि सहस्रधराधरित्री ॥ ४६५ ॥

रावणः । कृतेः हन्ताग्रे कनकमृगमार्धं तृणचरं कुतोवृक्षादृक्षप्लवनि-
पुण वाली विनिहतः । कुतोवक्रिज्वालाजटिल शरसन्धान सुदृढं वृद्धोद्यो-
गी समरमवतस्थेऽन्तकजयो ॥ ४६६ ॥

अङ्गदः समदं । अवेहिमां रावण रामदूतं वाणास्तदीयाः खरदूषणाद्यान्
भुक्तातृषार्त्ताश्च शोणिताम्भः पास्यन्ति ते कण्ठघटैः सरंध्रैः ॥ ४६७ ॥

अरे कटुप्रलापिनः पश्य ।

मृत्युपादान्तभृत्यस्तपतिदिनकरो मन्दमन्दं ममायेवाप्यष्टौ लोकापला मम
भवच्छिताः पादरेणुं धरन्ति । द्रष्टुमश्नन्द्वासे पततिसुरवधूपद्मगीनाश्च गर्भो
निर्लम्बीतापसैर्बौ कथमिहसमितौ वानरान्मेलयित्वा ॥ ४६८ ॥

अपिच । अरे त्वामहं धर्मशीलतयाकटुक प्रलापिगमपिगृह्णामि । यथो-
क्तवादीदूतः स्यान्नसवधो महीभुजः । द्यूतदीय कोपेन क्वचिद्वैरूप्यमर्हति
॥ ४६६ ॥

अङ्गदः सवेदग्धं ।

परदारापहरणे नश्रुता यादशमन । द्यूतादूत परित्राणे साधोस्ते धर्मं
प्रीयता ॥ ४७० ॥

रावणः । वदः सेतुर्यदिजलविधौ वानरेस्तावकैः किं नोवल्लीकाः क्षिति
धरनिभाः किं क्रियन्तेऽपिपीलेः । कङ्कदग्धायदपि कपिनासप्रभावः किलाम्बुः
शैर्यास्थये निगभुजत्रसेः किं क्षतरं मगाक्षा ॥ ४७१ ॥

अङ्गदः । रे रे रावण शम्भुशेषमयने प्रख्यातकीर्तिर्भवान् रामेयुद्धमिहे
प्लूतीदमुषितं मयाऽमहेतेव तं । रामनिष्ठमुल अणय धनुषोरेखापिनोक्षङ्किता
तच्चारेणवचङ्कितो जलनिधिर्दग्धाचरु ज्ञापुरी ॥ ४७२ ॥

रावणः । यद्विघ्नाः प्रिल वाण तालतरवो रामेण सार्द्रत्वचोभर्गं यच्च पुरा-
तनंशिवधनुस्तदीर्यं मुच्यीर्यते । नासीदेतदनागतं श्रुतिपथे खर्षाकधूमध्वजः
पौलस्त्यः करकान्दुकीकृतहरक्रीडाचलो रावणः ॥ ४७३ ॥

अपिच । अलमप्रस्तुतालापैः श्रुत्वापि ममविक्रमं । इदानीं रघुहिम्नेन
वद किं कर्तुं मिश्रते ॥ ४७४ ॥

अङ्गदः । स्वमुर्गासावमापङ्ग पङ्क्तिनामसिवल्लरीं । कदुश्चेत्स्वच्छिरोरक्तो
रामः क्षाणितुमिच्छति ॥ ४७५ ॥

रावणः । शवः कश्चि क्षिरच्छा तमसि नविदितास्तेपि कीदृक्प्रभाषास्ते

किं मां नेतिदन्ति चिभुवनजयिनं रामसुग्रीवमुख्याः । तेषां किं केनतावद्भिज
परबलयेस्तारतम्यंविदित्वा सन्दिष्टं दुष्टदूतजरितमवितथं तत्तदावेदयस्व ॥ ४७६ ॥

अङ्गदः । प्रथमतः श्रीरामपादारुत्वासादिशन्ति ।

अज्ञानादयवाधिपत्यरुभनारुस्मत्परोक्षेहता सीतेयं परिमुच्यतामिति
वचो गत्वा दशरथं वद । नोक्षेक्ष्यमाणमुक्त मार्गणगलच्छेदोच्छलच्छेदित वचा-
च्छत्रदिगन्तमन्तकपुरं पुत्रैर्वृत्तोयास्यसि ॥ ४७७ ॥

कुमारो लक्ष्मणरत्नवामाह ।

सीतामुच्च भजस्व रामचरणौ राज्ञं चिरंभुज्यतां देवाः सन्नुहविर्भुजः परि
भवंमायातु लङ्कापुरी । नोक्षेक्षानरवाहिनीपतिमहाक्षश्च क्षपेटान्तरैस्तत्तन्मुष्टि
भिरेव संगरगतस्तद्वत्फलं प्राप्स्यसि ॥ ४७८ ॥

ऋषीवत्सवामाह ।

दृष्टः श्रीरघुनन्दनो ननु बलैर्वीर्यैर्महादर्पितस्तक्तुञ्जैश्चर मुच्च मानमखिलं
श्रुत्वा वधं वालिनः । सीतामर्पय रक्त राक्षसकुलानिन्द्राधिकसंपदं तस्माद्बद्ध
प्राप्य रामचरणोदासत्वं गीकुरु ॥ ४७९ ॥

अथ च प्रधान सेनापतिभिरादिरं ।

रेरेरावण राक्षसाधम पशोमग्नेतिपशोकार्गवे शत्रुकुलमुपागतस्तमिह
किं नेतुमर्थमेवम् । रामस्यापि करावलम्बितधनुस्तीक्ष्णोज्ज्वलत्सायकः सा-
क्षादिन्द्रश्च परवत्पुण्डरीकस्थितः सानुजः ॥ ४८० ॥

अपृष्टापि त्वामहं पितृवन्मुबुधा वृषीमि ।

रेरेरावण सर्वलोकाविदितः श्रीरामनामानुपस्त्वाङ्गन्तुं समुपैति बाजर
चमूमादाय बद्धेऽदधिं । तेनाहं प्रहितस्त्वदीयनिकाटं मद्वाक्यमाकर्ण्यतां सीतां
देहि भजस्व रामचरऔराज्यं चिरंभुज्यतां ॥ ४८१ ॥

रावणः । मिथ्योक्तमितंतात विक्रमकथा विस्फारनिस्फारणं तस्यक्षयि
दिभक्तस्यचरितैश्चिन्तयते त्वादृशः । यदातस्य मुकुर्महेश्वर धनुर्भङ्गादिकं गा
यसि प्रायस्तच्चविचारतो गमहिमप्राग्भावमारोहति ॥ ४८२ ॥

तयोऽपुनरुक्तिं प्रत्युक्ती ।

भग्नं शम्भुधनुर्ध्वैवपहं संताडिताडका सापिस्त्रीजरिता खरप्रभृतयो
यापादिताप्तेऽर्भकाः । तान्ताःसताहृतःप्लुङ्गानि क्लिप्तोवासीहतो रौक्मपिर्वहो
वारिनिधिर्निहततर इतिश्रुत्वा भवद्रावणः ॥ ४८३ ॥

रावणं निहतरीभवन्तं दृष्ट्वा तदाब्धादनाय प्रविशति प्रहस्तः ।

बन्धप्रध्ययनाय नैषसमगस्तूष्णीर्वहिः स्वीयतां स्वल्पंजल्प दृहस्यतेजद-
मने नैषासभा वज्रिणः । वीणांसंवृणु नारदस्तुतिक्त्रयाक्षपैरक्षं तुम्बुरोसीताहृष्ट
कभक्तशक्तिवतुः सुख्योनलश्वरः ॥ ४८४ ॥

सुख्योनलश्वर इति प्रख्यादयितुं पुनः सखवाह ।

प्रजापंसंसेद्धं रविरपिदशास्यस्यशक्तितो निमज्जत्युन्मज्जत्यपरजक्षधौ नव
सहस्र । हृदिःशेजेक्षयेवसति च हिमाद्रैःस्मरहरः सुरज्येष्ठो धाता नहि
सरसिजंमुक्षतितरां ॥ ४८५ ॥

अङ्गदः । रे रे राजसराज मुञ्च सहसा देवीमिमां मैथिलीं मित्थयाकिं
निजपौरुषप्रकटनप्रागल्भ्यमभ्यस्यसे । एनांपश्यसि किं न किन्नरगणेशद्वीत दे-
र्विक्रमांसेनां वानरभर्तु रङ्गट भुजस्तम्भैर्गभीरां पुरः ॥ ४८६ ॥

रावणस्यापुनरुक्तिः । एतेतेमगवाहवः सुरपते दीर्दण्डकण्डूचराः सोऽहं सर्वं
जगत्पराभवकरोलङ्केश्वरो रावणः । सेतुं बद्धमहं षड्गोमिकपिभिः पश्चासि
लङ्कावृतां जीवद्भिर्न च दृश्यते किमथवा किन्नामनश्रूयते ॥ ४८७ ॥

अङ्गदः । रे रे रावण दीनहीनविमते रामोपि किं मानुषः किं रम्भाप्यवला
हृतं किमुयुगं कामोपि धन्वी किमु । किं गङ्गाचनदौ गजः सुरगजोऽपुञ्चः शुबाः
किं ह्यस्त्रेलोक्प्रकटप्रताप विभवः किं रे हनुमान्कपिः ॥ ४८८ ॥

उपोद्घातम् त हनुमच्चरितो रावणः ।

ये नादाहिममाग्रतः पुरमिदं चादोवलीलीलया येना मारिच पर्वतस्य
कुक्षरं चाभारिवैराक्षसैः । येना भाजिमहावनं कपिवरेणातारिवारान्निधि
स्तनुष्ये भवतां नृपस्य कटकेवीरोऽस्मि किञ्चाङ्गद ॥ ४८९ ॥

अङ्गदः । योऽपुष्पाकमदीदहत्पुरमिदं योऽदीदलत्त्वाननं योऽहं बीरममी
मरद्भिर्दिदीं योऽवीभरदाक्षसेः । सोऽस्माकं कटककदाचिदपि नोऽवीरेषु सम्भा-
व्यते दूत वेन इतस्ततः प्रतिदिनं संप्रेष्यते प्रेष्यवत् ॥ ४९० ॥

रावणः । ज्ञातं रामस्यैवैदग्ध्यं येन दूतः कृतो भवान् । त्वयि दूतगुणः को वातं
व्याचक्ष्वने चर ॥ ४९१ ॥

अङ्गदः । सन्धौ वा विग्रहे वापि मयि दूते दशानन । अक्षतो वा क्षतो वापि
क्षितिपृष्ठे क्षुतिष्यसि ॥ ४९२ ॥

रावणः । रेरेपन्नके सुवेलकटकासौ तापसौ वारयप्रार्थिनी विनियोज-
यन्नितनं गच्छेतिशीघ्रं वद । उन्निद्रः समदः समुद्रनिगटेवी रोऽस्ति कुम्भः स्वयं
सङ्गालङ्कृतः सुरेन्द्रभवनाङ्गाङ्गीकृतो रावणः ॥ ४८२ ॥

सूत्र । अयमयमतिदुष्टो हन्यतां हन्यतामित्यभिहितवति को पात्रावण
बालिसूनुः । धृतभुज मयस्कोवृन्द मुद्रयसौधं चरन्तवनिपातै रूर्ध्वं विवोत्प-
पात ॥ ४८३ ॥

अथाङ्गदे राससन्निधौ कथयति ।

गच्छतिहितवाक्यं रावणेनैषदर्पात्तवभुज बलवहो प्राप्तकालः पतङ्गः ।
तमशमूदित सेनाचक्र संपूर्णं पुत्रं रघुकुलगुपवीर क्षुण्णश्रीवैविधेदि ॥ ४८५ ॥
इतिसर्वं निष्क्रान्तः । इति सप्तमोऽङ्कः ॥

अथाष्टमोऽङ्कः ॥

पूर्वोक्तविचित्रं चित्रं ।

सूत्र । ककुत्स्थः सविशेषमङ्गदमुखादाकण्ठं लङ्कापतेर्गुप्तं सन्ध्यागच्छकुच-
विभवं चक्रेविमर्शं मुठः । स्त्राव्योऽयं दशकन्धरोमगरिपुट्टं पृष्ठां मदिङ्गमं वदे-
होनसमर्पिता यदमुना मुक्ताचनाहङ्गतिः ॥ ४८६ ॥

रावणागमनं ।

ततो लङ्कायां निजराजमन्दिरं शिखामावृण्वरावणः ।

लङ्कायाः क्षतवानयं हिविहतिं दग्धायपुच्छः पुरासोप्येवप्रतिभाति काच
सदृशो ननं नभश्च सुतः । श्यामः श्यामसमाकृतिः शरधनुर्धत्ते ससीताप्रियः
प्रत्येकं रिपुमैक्येति निगदन्मन्त्रस्थितो रावणः ॥ ४८७ ॥

प्रविशति मन्दोदरी ।

अत्रान्तरेऽञ्जलिं बद्ध्वा मन्दोदरी वैरिविद्रावणं विज्ञापयति ।

मन्दोदरी । त्वं ब्राह्मदृत चन्द्रशेखरगिरि भूर्ताजागृह्यकः पुत्रशक्रजयी
रिपुः सरलधोर्ननं बलीबालिजित् । तद्राजमन्त्रला बलादपहृता देयास्य सा
जानकीलङ्घ्यायां वसतीत्युवाच वचनं मन्दोदरी मन्दिरे ॥ ४६८ ॥

इत्युक्त्वा मन्दोदरीगमनोन्मुखी जाता ।

ततो रावणो निजभुजाडम्बरं नाटयन् ।

रावणः । किन्तेभीरुभिया निष्ठाचरपतेर्नासौरिपुर्ममहान् यस्यायेसमरो-
द्यतस्य नसुरास्तिष्ठस्तिशक्रादयः । महेर्दण्डकमण्डलोद्यतधनुः क्षिप्ताः क्षणा-
न्मार्गशाः प्राणानस्यतपस्विनः सतिरणे नेष्यन्ति पश्याधुना ॥ ४६९ ॥

निष्क्रान्ता मन्दोदरी ।

अत्रान्तरे विष्णुपादनामामन्त्री प्रविश्य ।

जयति जयति देदस्त्रिदशाधिपमैलि मुकुटरत्ननोराजित पादपीठा-
रावणः ।

राजन्मुखसुखावाचोमधुराः कस्यनप्रियाः । ताश्चक्षोदक्षमाः किन्नुनेता-
य सनसङ्गमे ॥ ५०० ॥

प्रियावामधुरावातु स्वाभ्येवैवविराजते । श्रीरक्षणे प्रमाणन्तुवाचः सुनय
कर्कशाः ॥ ५०१ ॥

विभवेभोजनेदाने तिष्ठन्ति प्रियवादिनः । विपत्तौ षगतेन्यत्र दृश्यन्ते खलु
ताघवः ॥ ५०२ ॥

अप्रेप्रसुतमाशानां मूकतापरमेणुषः । तथापिप्रभुभक्तानां सौधर्मादेव-
मुच्यते ॥ ५०२ ॥

यैरेवस्तुतिभिः स्वामीप्राप्यते स्वसनावटं । पञ्चान्मूकत्व मापन्नैवदत्तुं नैव
शक्यते ॥ ५०३ ॥

यावदाश्वरथेनपश्यसिमुखं यावन्नपाथेनिधिंशुक्लं यावदिमां नपाकवधमां
चङ्गां निरस्तासकां । यावन्नैव निजानुजस्यचरितं यावत्कुचाङ्गारतां तावन्नावय
सोकनाथदयिता सीतास्वयंदीयतां ॥ ५०५ ॥

रावणेधैर्यमाशंस्य । मतिर्विपश्चितां मञ्जरतिमञ्जे विहासिनां । परा
क्रमैक साराबामसामसिबह्वरी ॥ ५०६ ॥

ततः पुनःप्रविशति मन्दोदरी ।

मन्दोदरी । विभीषणेवैरि वनप्रविष्टो निद्रावशः सीदतिकुम्भकर्षः । राजा-
भिमानोपतितः कलङ्गे लङ्गे निमग्नासि गभीरपङ्के ॥ ५०७ ॥

ततोमाथां नाटयति रावणः ।

सूत्र । अथदशवदनेयं रामसौ मित्रिमाथा विरचितशिरसीतेतक्षपाथा-
वरीर्षे । गलदविरतरक्तेप्रेतपर्यक्तनेत्रेजकदुहितुरद्रेस्त्रापथामासपापः ॥ ५०८ ॥

तद्दृष्ट्वा आनकीसबाण्यं ।

सूत्र । अथदशजकपुत्रीपुच्छराजीवनेषां नयनसलिलधारा वर्धनिभिर्मग्नहारा ।
रमयमरयभीता मृग्युगाणि नगीताश्चददहनजाणं सन्देहाविश्राणं ॥ ५०९ ॥

रामशिरः समधिष्ठत्य ह्यजगदीशह्यजगदेकवीर तत्किं करोमीति सीता
बहुशो विलप्य ।

सीता । स्फुरति मधुरवाणी किं न वन्तारविन्दे नयनकमलये को नो मदङ्गे
विषासः । अमरपुरवधूनां वल्लभोऽद्यासि भूतो व्रजति परमहंसं सेयमाक्षिङ्गने स्ते
॥ ५१० ॥

इति रामशिरः समाखिंय प्राणपथागं नाटयति ।

सूत्र । आकाशे । नखलु न खलु सीते रामभूषणमौलिः समरशिरसिवधो
न प्रियस्ते कदाचित् । स्पृश कथमपि मातर्मनिशाचारिणस्त्वं हरिहरिहरभ-
न्तस्यैव मायावतारः ॥ ५११ ॥

ततः प्रविशति सरमा ।

सरमा । विरमविरम शोकात्कोपमानोद्यरामः सतनय पशुबन्धुं रावणं
महं धित्वा । बलिभिदुपलनीलः कोमलः कोमलाङ्गित्वदधर मधुपानं स्वीकरि-
ष्यत्यजस्रं ॥ ५१२ ॥

रावणः स्वगतं । पुनरपि मायाधारिणा समागन्तव्यमिति तथा करोति ।

सूत्र । भेरीनिःस्नान शङ्खध्वनि गजतुरगस्यन्दनस्फीतनादैः सानन्दं राक्षसे-
न्द्रः कटकभटभुजास्फाल कोलाहलेन । लङ्कामापूर्यकामं स्वयमभवदथो राघ-
वो रावणस्य किन्नामूर्द्धादधानः शिरसिरुहभरेष्वे कतः पञ्चपञ्च ॥ ५१३ ॥

एवंभूतः पुनरप्यशोकवने सीताभिमुखङ्कतो रावणः ।

सूत्र । साक्षादालोक्य हर्षाञ्जलितिकुचतटीभारनम्रापिरामं सेतुयायोदस्त
दोर्भ्यां दरविदलित कुम्भाभोगचे लोमताङ्गी । धन्याहं प्राणनाथत्यजरजनिचर
च्छिन्नघ्नीर्षाणि गाढं मामाक्षिङ्गाद्यखेदं अहिविरहमहापावकः शान्तिमेतु ॥ ५१४ ॥

आक्रान्ते । मन्दोदरी रघुशराहत राक्षसेन्द्रं पुम्बिद्यति त्वमपि वेत्सि तृण-
शमं । जानीहि राक्षसपति नहि रामभद्रो मायामयेन वपुषा विदधच्छिरां-
सि ॥ ५१५ ॥

ततो रावणः स्वगतं । भवतु रक्षस्य चीवु तापसद्वयं निहत्य वै देहीनेषीकष्य
कुतूहलमनुभवामीति निष्क्रान्तः ॥ इत्यष्टमोऽङ्कः ॥

अथ नवमोऽङ्कः ॥

ततः पुनः पूर्वोक्तचित्रचित्रं ।

प्रविशति विभीषणः ।

भोभोवीराङ्गदवानरभटा अद्य रात्रौ खलु सावधानैः स्थातव्यं । रावण-
प्रज्ञापिता प्राभञ्जनी राक्षसी निशि शयानो रामलक्ष्मणौ ह निश्चितीति वि-
भीषणो वदति ।

ततो निशि प्रविश्य प्राभञ्जनी स्वगतं ॥

उःखातदारुण सुतीक्ष्णकृपाशपाखिवीराटवीषु निशि निर्भयतः शयानं ।
हाहा सुदर्शन परिभ्रमणेन गुप्तं रामं निहन्मि कथमद्य वदं वराक्षी ॥ ५१६ ॥
सद्रुताण्डेऽग्रेऽमेव निवेदयामीति । निष्क्रान्ता ।

ततो लक्ष्मणायाम्प्रविश्य प्राभञ्जनी ।

जयति जयति लक्ष्मणायः राजन् सुदर्शनचक्र भ्रमणेन रक्षितं रामभद्रं निशि
हन्तुं न शक्यते तत्राक्षसाः प्रातः समराङ्गप्रवृत्तिनः कार्यः ॥

रावणः । सद्यमेतत्तथा करोमि । इति श्रुत्वा निष्क्रान्ता ।

अथयुद्धोद्योगचित्रं ।

रामलक्ष्मणरावणाद्यागमनं ।

सूत्र । सुग्रीवो राजलक्ष्मीपरिमलितवपुर्वालिपुत्रः कुमारः श्रीगम्भीरामिरा-
मः प्लवगपरिवृद्धाः प्रादिमाश्रयन्तः । उल्लंघ्योल्लंघ्य लङ्कां जलनिधिं परिघोभूत
भूरिप्रभावां सर्वे सर्वामखर्वां पिदधुरथ रणे राक्षसान्क्षोभयित्वा ॥ ५१७ ॥

प्राकारकूटादुपलान् पलाशैर्निपात्यमानान् प्रतिगृह्णद्दर्भा । तैरेवसौघा-
नि बभञ्जुश्चैः प्लवङ्गमाः कम्पकराः क्षिपन्तः ॥ ५१८ ॥

रावणः । श्रीरामस्य कटकं दृष्ट्वा तदागमनदिनं महोदरं पृच्छति स्म ।

महोदरागमनं ।

महोदरः । न्यक्षत् भूवल्लयं चलत्क्षितिधरं क्षुब्धत्सरागवं अस्यैरि-
वधूविलोचनजलैः प्रायेण वर्षाद्गमं । प्रोदक्षत्कपिबाहिनी कपिभटव्याधूतधूसी
पटञ्जनादित्यपथं कथं न विदितं तल्लैत्रयात्रादिनं ॥ ५१९ ॥

रावणः । त्वं राज्यरहितरामलक्ष्मणावासाते ।

महोदरः । भ्रूभङ्गाद्भ्रुसिन्धू रघुपतिरवतादन्दिनावेदितोसौविष्टस्ते
मातुलस्यत्वक्षि पुनरनुजेमं त्रिणिप्रत्तकर्मा । बाणेदत्तार्द्रं दृष्टिस्तवभयं पिशुने
चक्ष्ये सस्मितेयः सुग्रीवग्रीववाङ्मृतचरणभरः साङ्गदेवायुपुत्रे ॥ ५२० ॥

रावणः साभ्यसूयं । व्याक्लिमतिवह्नासे पश्याद्यमेवाङ्गधीर्यमिति संया-
मावतरणं नाटयति ।

अथयुद्धचित्रं ।

योद्धुं वागरराक्षसाः समराक्षसं प्रविशन्ति ।

अत्रावसरे विभीषणः । संभूयप्रसभं पयोधिलहरीपुङ्गरिवप्रावृता रङ्गा
राक्षसयूथपेः शिखिशिखाभङ्गी पिशङ्कोज्वलेः । वैदेहीविरहयथैकविधुरकिण्टो-
ऽथलङ्घ्यैश्वरः सोऽयं संप्रति राजपुत्रकटकाटोपः समुज्ज्वलति । ५२१ ।

सूत्र । आकण्ठं पिहितवपुर्विशालवलाः प्राकारव्यतिकरजागहकमूर्त्ति-
उद्गमे नभसि यथैकैर्दृष्टेयस्तरेकोरजनिचरो व्यतिक्रिं चोक्तैः । ५२२ ।

पुङ्गवामहोदरः प्राह ।

अयेसरी रघुपतेः परिरक्षपाककिम्पाकपाटचमुखी कपिबीरसेना ।
निःश्रेयमाधिवतिराक्षस बोरचक्रं प्रातःप्रभैवतपनस्य तमिच्छजार्त्तं । ५२३ ।

युधिष्ठिरेषु राक्षसेषु रावणः । भोभोमंजिषः प्रबोध्यता मयमनयजन्मा
कुम्भकर्षः । मंजिषः । यदाप्रापयति देवइति तथाकुर्वन्तः ।

रावणः स्वार्तं । न्यक्कारोद्धयमेव मे वदरयस्तत्राप्यसौतापसः सोऽप्यभैवनि-
हन्तिराक्षसजुषं जीवत्यहोरावणः । धिक्धिक्षक्षकजितं प्रबोधितवता किं
कुम्भकर्षनवा स्वर्गग्रामठिकाविलुण्ठनवृत्तोच्छ्रमेः किमेभिर्भुंजे । ५२४ ।

सूत्र । दत्तासंतप्तैलानि कुम्भकर्षस्यकर्षयोः । निद्रादरिद्रितं चक्रकुम्भ-
सात्यपुरोहिताः । ५२५ ।

प्रतिप्रति कुम्भकर्षः ।

विनिद्रः कुम्भकर्षो राजसमीपमुपेत्य । जयन्तिजयन्तिप्रथमपौचस्वपादाः ।

कुम्भकर्णः । यद्यपिचित्तिपालानामाज्ञासर्वत्रगास्त्रयं । तथापिशास्त्रदीपेन
अरत्येवमतिःसतां ॥ ५२६ ॥

रावणः । इतिभ्रातृवचःश्रुत्वा तथेत्याहदशाननः । शास्त्रनिःसंशयावाचा-
सतां व्यसनदुर्नभाः ॥ ५२७ ॥

उत्तिमस्फटिकाचलेन्द्रशिखरश्रेणीविमृष्टाङ्गदैरेभिः धीनतरैःसुरासुर
जयप्राप्तं प्रतिष्ठैर्भुजैः । संग्रामेममकुम्भकर्णविजयः किञ्च दुताडम्बर प्रत्याशा
शिथिलोत्स्यहं वृज पुनःस्वप्नाय निद्रालयं ॥ ५२८ ॥

कुम्भकर्णः । सीताप्रियश्च दलितेश्वरकाम्बुकक्ष वालिद्रुहश्चरचिताम्बुधि
बन्धनश्च । रक्षोहृन्श्च विजिगीषु विभीषणश्च रामं निहत्य चरणौ तव वन्दि-
ताहे ॥ ५२९ ॥

किञ्च । देवत्वं राक्षसेन्द्रपरिहर तृणवद्विषःशोकशूल्यं हृत्वाविधेधिवृन्दं
कलुषमपि परिच्छालयाम्यदरक्षैः । कोरामो लक्ष्मणःकःकश्च हरिपतिःकोङ्कदः
को हनुमान् कः कालः कोविधाताचलति मयिरणे रोषणेकुम्भकर्णे ॥ ५३० ॥

रावणः । महाबल पराक्रमैराक्षसभटैः परिवृतोभवतुवत्सः कुम्भकर्ण-
स्तयाकुर्वति रणशिरसि ॥ कुम्भकर्णारणमूर्ध्नि स्थितोवदति ॥

कुम्भकर्णः । नाहंवाल्मीकुवाङ्मनखरचिशिरसौ दूषयस्ताडकाहं नाहंसेतुः
समुद्रोऽनघनुरपि यत्त्रिभुवनस्यत्वयात्तं । रेरे राम प्रतापानलकवलमहाकाल
मूर्तिःक्लिष्टोवीराणामूरुशूल्यं समरभुविपुरः संस्थितः कुम्भकर्णः ॥ ५३१ ॥

सूत्र । विघटितवज्रसेनाचारिवीरःकपीन्द्रपरिघगुरुभुजाभ्यां गाढमापीषधृ-
त्वा । निरगमदतितूष्णवूर्णयन्पूर्णादिकांकपिकुलमथलङ्घ्यासन्मुखंकुम्भकर्णः ॥ ५३२ ॥

तच्छ्रुत्वा रावणः । यदपि तं प्रागवसेन बाणिना विधातुं गमयन् दद्या-
मन । तदुक्तं ब्रह्म मनेन मानिना निवेश्य कक्षाकुहरे कपीश्वरं । ५३२ ।

ममनमुपेत्य सूच । सुग्रीवं बाहुमूले पुनः प्रवक्ष्यति कच्छदेष्टे भुजेन क्षिप्त्वा-
निक्षिप्य गाढं रजनिचरपुरीं सन्धानेन जगाम । सानन्दं कुम्भकर्णस्तदनुकपि भट-
स्तस्य भूमेः कर्णं घ्राणं जग्ध्वा जगाम स्रग्धिर मुरसः कूर्परे बाह्वतस्य । ५३३ ।

निश्चयेत्सु व्यग्राय नवनक्षत्रयो राक्षसैवाविदिताः क्षत्वा क्षोपमूढं
सहस्रमपुनर्भविनीत्वा निशूचं । क्रोधान्धः काचमूर्तिः प्रवक्ष्यत बह्वक्वारने-
नावशीर्षं शिख्रं घ्राणं घ्राणं पुनरपि समरप्राङ्गणे कुम्भकर्णः । ५३४ ।

तं दृष्ट्वैव प्रविष्टा गिरिवरकुहं चलाचिताः कपीन्द्राः केचित्पादान्तदन्त
प्रचलितपवनान्देहिताः खेपचानि । केचिद्दोर्दण्डचक्रे भ्रमजनिपतिताः प्रो-
क्षितान्मुहुरन्ति प्राङ्गान् केचित्प्रवीराः कथमपि जहति स्वीतपूत्वारभिजाः । ५३५ ।

सुग्रीवागमनं ।

सूच । उल्लिख्य शूलमजयं निपुरातनस्य संहारकेतुमिव काटिवह्निप्रभञ्ज ।
घोरं ज्वलन्त मुरसि क्षिपति स्मरत् क्षारापतेस्तदिषु बह्वुबा निरस्तं । ५३७ ।

तातं विलोक्य विषमस्त्रमयाङ्गदन्तं गाढकस्तेन भुवि पातयति स्म शत्रुं ।
मुक्तेऽपि निश्चसति यावदसौ कपीन्द्रकावत् बबन्ध नरसिंहपदाङ्गदं सः । ५३८ ।

दृष्ट्वा गीष्मस्तदुभयमपि यस्त माकम्बरदः सन्धेर्मौलौ अवबह्दये मध्यव-
ह्नादरेषु । तीव्रास्त्रौघैर्दहति कुपितः खेन रूपेण वीरः क्षत्वा दोऽभूत्तदनुविज-
यः प्रोत्थितौ बाणरेज्जौ । ५३९ ।

दम्भोच्चैः कुम्भकर्णे गिरिमिव तरसापातयन्नानुबन्धं कच्छे गाढं विधुत्यश्च भुज

गुरुमदंजाम्बवानुग्रोहः । निमुक्तौतावभूताम भवदयमहत्पुष्पवृष्टिं क्तदङ्कै
श्रुलाघातेनरोषाद्रजनिचरभटस्तं निरस्योपतस्थे ॥ ५४० ॥

लङ्घित्वरस्तमवलोक्य रणेज्वलन्तंकादम्बिनी सहचरोऽमृतवारिधाराः ।
तूर्यं मुमोच तदुपर्यथलम्बसङ्गेभोक्तुं हतान्तइव नीलनलैसदध्या ॥ ५४१ ॥

आलोकितोरधुवरेण सलङ्घाणेन कालान्नकादिवरिपोः परिशङ्कितेन ।
स्थानंजगाम हनुमान्समरेऽवतीर्थमाक्षेपमुग्रनरसिंधुश्चराणाक्षः ॥ ५४२ ॥

कुम्भकर्णोहनुसन्तं निरुध्यकृद्गनावली । रावणायददौभ्रात्रेउपायनमिवा
दरात् ॥ ५४३ ॥

कुम्भकर्णनानीतं हनुमन्तं गृहीत्वाऽशोकवनेरावणः । सीतेपश्यपश्य ।

रावणः । रामःस्त्रीविरहेणहारितवपुस्तच्चिन्तयालङ्घाणःसुग्रीवोऽयमृनु
सेन्यभयतो विन्ध्यस्यमूलं गतः । गण्यः कस्यविभीषणः सचरिपुः कारुण्यदैन्या
तिथिलङ्घाद्वारकपाठ फेटनपटुर्बद्धेयमेकःकपिः ॥ ५४४ ॥

अथ रावणसीतयोशक्तिं प्रत्युक्ती ।

भविष्योरम्भोरुचिदश्वदनं ग्लानिरचिरात् सतेरामः स्थातानयुधिपुरतो
लङ्घाणसखः । इयंथास्यत्युचै विपदमधुनावानरचमूर्लघिष्ठे दं घृष्टाक्षरपरविशो
पात्पठपुनः ॥ ५४५ ॥

सूत्र । अथचरणयुगं तदक्षसिस्थापयित्वा खरनखरकराद्यैर्गाढमुत्पात्यकर्णैः ।
कक्कचकठिनदन्तैरस्य संदृश्यासासमुदपतदति वेगादुग्रकर्माकपीन्द्रः ॥ ५४६ ॥

सपदिपरिवृत्तः क्रोधनःकुम्भकर्णस्तुमुलमतुलमं चाक्षेपशस्त्रं व्यता-
नीत् । निश्रितशरनिपातैर्लीलया तच्चरामोनिरभिनदभिसीमं तत्तदङ्गंक्रमेण

कुम्भकर्णमूषि पतति हनुमान ।

धीरंधारयकुम्भराजधरर्षीसाध्वं कबिसामिना दिङ्मागाः कुबतस्त्रिरात्र
कुबगिरोन् दत्तेहृदयोक्ष्णं । यस्मादेतदकाख्य खखनगच्छसौघ मत्स्यग्रतंक्ष्णं
रामशरोत्करैः पततियत्तत्कौम्भकर्णेशिरः ॥ ५४८ ॥

सूत्र । कवन्धेप्रपतति । देवाः सर्वेविमानान्य पनयतरवेः स्थन्दनोयातुदूरं रेरेषा-
खामृगेन्द्राः परिहरतरणप्राङ्मुखंराक्षसाच्च । वेगयस्ताम्रनात्रि प्रतिनिधिबर-
धिः सर्वविस्मापकनां शङ्कातङ्गेकहेतु निपततिगभसः कौम्भकर्णःकवन्धः ॥ ५४९ ॥

उन्मत्तापिस्वदेहात् प्रवरसुरबधूदोभिंराक्षयमात्रः प्राञ्चबाबायभक्तुः
पुनरपिसमरापेक्षयानाखरोह । संगीतेर्गारदाद्यैर्मृदुमुरजरवैः कूयमानोवि-
मानं वीरःसंग्रामधीरः शिवशिवहिक्कथं कथ्यतेकुम्भकर्णः ॥ ५५० ॥

प्रविशति मन्दोदरी ।

मन्दोदरी । कङ्कानायतवानुजो युधिष्ठितोरामेश्वरत्नाकरं संक्षिप्तपुष्पैक-
यापरिवृतस्तेदारिपूर्वस्थितः । रामेपिस्मृति गोचरेसतितथातनैव रोषान्विता
सीतासंप्रतिसंमता किमुभवेत्तत्रैवतूष्णीस्थितः ॥ ५५१ ॥ मन्दोदरीनिष्क्रान्ता ।

रावणः स्वगतं । अहहहतविधे । मरुचन्द्रादित्यौ प्रतमसमुखास्तेकृतभुजः
पुरदारेश्वर्यः सभयमुपसर्पन्त्यनुदिनं । प्रकोपव्याकम्पाधर तटपुटैर्वानरभटैः
समाक्रान्ता सेयंशिवशिव दशग्रीवमगरी ॥ ५५२ ॥

रावणः । सवरमाखण्ड्य खखनदृष्टिप्राञ्चमेघनादं दुष्करसमरावहो
तिस्रः । मेघनादोपि समरावतरणं नाटयति । बाजराःपचायन्तिस्म ।

प्रविशति मेघनादः ।

मेघनादः । अङ्गाःसंघासमेधे विजहितहरवोभिदृष्टकेभकुम्भाङ्गधरे

हेमुखज्वादधतिपरममोसायकानिष्यन्तः । सेमिचेतिष्ठपात्रं त्वमसिनहि
 खर्वाभ्यङ्गमेघनादः किञ्चिद्भूभङ्गचीछानियमितजगधिं राममन्वेद्यमि
 ॥ ५५३ ॥

सूत्र । मायारथंसमघिहृष्टा नभश्चक्षुःस्योगम्भीर काञ्चजसदध्वनिहृष्ट
 गर्जनं । बाहोरपातयदधोफणिपाशबन्धि तौमेखमन्दरगिरीपरिभूतशक्रः ॥ ५५४ ॥

प्रविशति सरमा ।

अथान्तरेसरमाराक्षसीरावणाक्षया रामलक्ष्मणयोरिमां गतिंसीतायैक-
 यितवती । सीता । हेरामभद्रहावत्स लक्ष्मणमदर्थं युवयोरेतादृशीगतिः ॥

सीता । किं भार्गवध्वनकाश्यपगौतमानां वाचावशिष्टमुनिशोमशकौशिकानां ।
 जातानृताप्यहह्याखपितात्वयास्यान्मन्दभाग्यमिव मेसकलंनिहन्तुं ॥ ५५५ ॥

सूत्र । अमरपतिजितौ नागपाशेनवद्धा वधगरुडनिपातोन्मुक्ततत्पाशवन्धौ ।
 विदधतुरतियुद्धं तत्ररामानुजन्मासितशरहृतजीवं मेघनादंचकार ॥ ५५६ ॥

अनमुखरणावर्त्ता श्रूयतेराक्षसेन्द्र तवतनयसुवेशः पातितोऽलक्षणेन ।
 अदतिचदशवक्त्रोऽक्षयचित्तःसभायां मशकगलरन्ध्रे हस्तियूथं प्रविष्टं ॥ ५५७ ॥

पुनःप्रविशति मन्दोदरी ।

हृतेषुरावणपुत्रेषु सर्वेषु रावणंप्रतिमन्दोदरी ।

दृष्ट्वा दैन्यंभगिन्वास्त्रिशिरस उतवामातुलस्यापिनाशं ताणानांभेदनं
 त्वपिवरहमनं तच्चसुग्रीवसत्त्वं । कर्माण्युद्यानहन्तुर्जघनिधितरुणे दासजात
 दासीसोयंनष्टे कुलेस्मिन् कथमिह जमितुंजायतेतेविवेकः ॥ ५५८ ॥

अथतारावहः । रामायप्रतिपक्षं कक्षशिखिनेदास्यानिवामैषिणो युगे
राघवसायकैरभिहतः स्वर्गमिष्यामिवा । नीतिश्रेयस्य खदेविकतरः पक्षो
गृहीतस्त्वयातन्नेत्रुहि यथासुदीयमभवन्मन्मानशेवकुचं । ५५८ ।

जानामि सीता अनक्षप्रसूता जानामिरामोधुसूदनस्य । अक्षप्रजानानि
हितेनवध्यं क्षयापि सीतां न समर्पयामि । ५५९ ।

प्रविशति यमः ।

अथ रावहः । काचमधिक्यपन्नाह । देवाचलमपिकाचं बुद्धिमन्तैर
सक्तमोभवत्त्वानेभूयताश्वशिरः श्रेणीभिरक्षुंक्षुं । तस्माद्राघवमेत्यग्रं स स-
हसाञ्जीभव त्वःक्षोसंवृद्धः करवाचभीषणभुजो युदायकश्चेन्दरः । ५६१ ।

हनू । येवंविधोयमेमुक्ता शक्तिः कूटेवरक्षसा । अक्षयेनगृहीतासाप्रि-
येवनिजवक्षसा । ५६२ ।

अथ रावहशक्तिविद्वसे अक्षयेरामविवाहः ।

रामः । वक्षोऽपिष्ठं घनगुं हावरिपवः सैन्यं विनिघ्नन्तिनः किंश्रेयेऽयमिय
क्षताः क्षिमरयः प्रत्युद्धताकिंप्रिया । भ्रातरौ हि वचो अहीहि हृदयभ्रान्तिं गुप्यं वि-
दिमांश्चेत्त्रेयिप्रियसाहसे सुतवधान्मातः कृतार्थाभव । ५६३ ।

तातः स्वर्गमुपागतः प्रियसखीदेवेनदूरीकृता नीतादुष्टनिष्ठाचरेणवशिमा
पत्नी मनोहारिणी । भ्रातासर्वगुणेकरमनिषयः सन्दिग्धदेहोऽधुनादुःखादुःख
परम्परापरिचयं देवेन नीतावयं । ५६४ ।

सुघोषः । पातालाग्नसमुद्भूतो वतवशिर्नीतिनमृत्सुः कथंनोन्मृष्टं प्रज्वाल्य
नय्य मविर्नोन्मूलिताद्याधयः । श्रेवस्यापिधरां विधुल्यनहताभारावचीक
म्वनी चेतःसत्पुहवाभिमानपदवी मित्यैवकिंलिखसे । ५६५ ।

अथ सुग्रीव प्रबोधितस्य रामस्यवचनं ।

भ्रातुर्बहिस्त्रिभुवनेनहिबन्धुरस्तिप्राणाङ्ग भागघटितःपरिभूतशत्रुः । हा
शष्पाक्षचित्तिभुजो रघुनन्दनस्यत्वं यासिकाप्तसदनं किमुमांविहाय ॥ ५६६ ॥

महाप्रयमयाह्वयं त्वमरुणमुपागतः । नगच्छामित्वयासाकं नाकमप्यहम
चपः ॥ ५६७ ॥

सुघेयागमनं ।

सूत्र । अथैवौषधमानेतुं यावद्भातिनभास्करः । कोपिरामसमर्थश्चेत्तदा
जीवतिशष्पाक्षः ॥ ५६८ ॥

औषधानयनप्रस्तावे नलादीनांवाक्यं ।

नलस्त्रिरात्रात्युनरेतिगत्वा तथात्रमैन्ददिविदौदिरात्रं । सुग्रीवनीहोण
रेकरात्रं वीराङ्गदोयामचतुष्टयेन ॥ ५६९ ॥

अथ महौषधिमानेतुं गते हनूमतिरामवाक्यं ।

मातर्निशीथिनिचिरंभव दीर्घयामातातान्धकार वपुषागगनं पिधेहि ।
नाथप्रभाकररक्षां नकुबप्रचारंयावन्नदृष्टि पथमेतिसमीरसूनुः ॥ ५७० ॥

शुकप्रारण्योरारामनं ।

अथ हनूमतानीतौषधिविशल्ये नसूतिथते सौमित्रैरावयं प्रतिशुकप्रारण्योरार्वाक्यं ।

सत्त्वामायामयो तारजनीचरधधू भीमवपुं दृढस्यं ग्राहं प्रोक्मयवीर्यात्पुण्य-

मथवरीरक्षसां मर्दयित्वा । जिवाग्रन्धर्वकोटिर्भटिति ततमखिष्णासमादाय
शेषं प्राप्ताः श्रीमद्गुमान् पुनरपि भविता चक्षुष्येपुरक्षात् ॥ ५७१ ॥

अथतदाकथं समरमवरति रावखेरक्षसां कपीनाश्च वचः ।

अयमनुकृतवल्ली फुल्लतापिष्कगुच्छोरख भुवमवतीर्षाः काम्मुं कीरामभद्रः । अथ-
मत्रिदशकण्ठः कुण्ठिताम्भोदशोभः परिकल्पयतिरामं भ्रान्तकोदददददः ॥ ५७२ ॥

रावणः । रेरेवीरप्रवीराः कुततरन्मितिः किंपलायध्वमेतैः सन्नद्धीभूयश्च-
स्त्रेभंजतरिपुगमान् कोवकाशोभयस्य । हत्वाद्याहं हनूमद्रथ विजयवर्जं जाम्बव-
न्तश्च नीलं तान्वाप्रौढाङ्गदादीन् करकण्ठितधनुराम मन्वे वयामि ॥ ५७३ ॥

श्रीरामः । भो ननु श्वरदीयतां जनकारामः स्वयं याचते कोऽयं तेमतिविभ्रमः
स्मरनयं नाद्यपि किञ्चिद्गतं । नैवैतत्स्वरदूषणं निश्चिरसां कण्ठश्चापश्लिष्टः
धनीनेवसहि श्यते ममधनुर्जाबन्धबन्धूकृतः ॥ ५७४ ॥

अत्रान्तरे रावणहनुमतोवन्तिप्रत्युत्थौ ।

साधुवानरगच्छत्वं साध्या जीवसिभूतये । धिगलुममजीवत्वं यत्त्वं जीवसि-
रावण ॥ ५७५ ॥

रागएदिथास्त्रोपक्रमे रावणवाक्यं ।

आग्रे यास्त्रं दृदयदवगूत्रांरुणः शस्त्रमुच्चैर्धारावाप्यः प्रवणशरतां यान्तिनि-
त्रासदददः । तज्जानन्वाकिमपिन कर्तारक्षसां स्वामिनेमेदिशैरस्त्रैर्यदयमपरंता-
पसः कर्तुं कामः ॥ ५७६ ॥

श्रीरामः । रेरे निशाचरपतेत्वरितं गृहाणवाचा सर्गचिदशदपंहरं शरणा
निर्वापयामि विरहाग्निमहं प्रियाया मन्दोदरीनेजजसप्रवाहैः ॥ ५७७ ॥

रावणः । स्त्रीमात्रं ननुताडका भृगुसुतोवृद्धस्तपस्वी द्विजो मारीचोमृगश्च
भीतिभवनंवालीपुनर्वानरः । भोकाकुत्स्थविकत्थसेकिमधुनावीरोजितःकरन्वया
देहंयद्धस्तस्यायते यदिपुनःकोदयद्धमारोपय ॥ ५७८ ॥

अपिच । जातस्त्रयडांशुवंशे त्वमसिपुनरहंपद्मयोनेः प्रपौत्रोराजःक्रूराकृति
मेस्फुरति दशमुखीत्वंकिलैकाननेन्दुः । बाहूनांविंशतिर्मेविफलितकुलिशादोद्युग्मं
निर्व्वितं तेस्पृजंविध्वासिमोघां रघुतनयमयापौरुषेवाकुलेवा ॥ ५७९ ॥

रामः । सत्यतेपद्मयोनिः प्रथमकुलगुरुः किन्तुतज्जन्मभूमेः पद्मसैवोपजी-
व्याममनुविजयतेवंशबीजंविवस्त्रान् । धिक्तेवक्त्राणितानि प्रकटयसिपुरायाणि
जीवन्मृतानिस्पृष्ट्याचष्टवाली ममयुधिपुरतोबाहुवाङ्मल्यवीर्य्यं ॥ ५८० ॥

अपिच । क्त्वामूध्रुः किमितिसवृतोधूजटिर्यद्यमीषां देहकम्भानांत्रिभु-
वनविजय श्रीरियंवास्तवीति । मूर्द्धानोवा नखलुभवतोदुर्वाभाःसंभवेयुर्गद्देवस्य
त्वमसिभवतांशिषिणोपिप्रपौत्रः ॥ ५८१ ॥

अथ श्रीरामहृक्तयोःशक्तिं प्रत्युक्ता ।

रे रे दक्षिणहस्त साधुसमयेभोक्तुं भवानग्रणीयुं दे मां पुरतोनिधायभव-
ताकिंपृच्छतोऽगम्यते । नैवंरामदयानिधेरघुपते रागव्यकथान्तिकं पृच्छाम्येकम-
संग्रयंदशमुखःकिंवध्यरेवेत्यसौ ॥ ५८२ ॥

अथ रामेणहृद्यमाने रावणशिरसितं प्रशंसन्जनोप्याह ।

सूत्र । एतन्नूनंदशमुखशिरः शंसतेकण्ठपीठाचक्षुर्धत्ते घनुविचशरेचैतदु-
याट्टहासं । एतद्रामंप्रतिचक्रुस्तेविश्रमं क्रोधवाचान्वैतच्छङ्खामभिपरतिपुन
स्त्री जनान्वासनाय ॥ ५८३ ॥

तेभूमौपतिताः पुनर्नवनवानाशोक्त मूर्ध्निपराग्नोखिद्यन्तश्मेनहीत्यपि
परं प्रत्यादृहासंदधुः । येहंपूर्विकयाप्रहार मभजन्माहिम्निमां हिम्निमाहिन्वी
त्युक्तिपराःपुरारिपुरतोक्षणापतेमैः । ५८० ।

रामः । हृत्वातेदशमंशिरौ दशमुखप्रायो नभेमच्छन्दष्टो देवमैःसमं
सुरपतिक्तातन्त्रयस्मान्मया । तस्मात्वा पुनरन्यजन्मनिरिपुं बाष्पान्याहं वाचपन्
रामच्युन्तिरावबध्यवदनं सीतावियोगातुरः । ५८१ ।

सूत्र । किन्नाकिन्नानवीना भवदयवज्ज्योराक्षसाधीन शीर्षमेवीत्याशोक्त मुग्धे
सकलकपिकुसेमातसेर्वाक्यजतिः । बुद्धार्तमर्मवधं ज्वलित प्रिखिनिभंवृक्षबाधं
गृहीत्वा भित्वावद्यःस्त्र्ये तंक्षयमनय दयोरावधं रामचन्द्रः । ५८२ ।

इति रावबधः ।

रक्षशिरसिसुरक्षी मुक्तमन्दारमालं स्वमयमवतीर्त्तौचक्ष्यन्त्यकादृक् ।
विरचितजयशब्देवन्दिभिःस्यन्दनाङ्गादिनकरकुचवक्षीसत्पुनोरामभद्रः । ५८३ ।

नेपथ्ये । सर्वांगीर्वाचवन्धाः व्रजतनिजगृहान् रक्तमाधोरक्षत्राक्षर्गेभक्ष-
न्तुशाक्षां नवसुरकरिखं यामिकायातदेवाः । भूयोदेवभुमाकां मनुभवतुवनेनन्द-
ने सन्निवेप्रोदारे क्षिप्तयदेतदृश वदनशिरः किङ्करैरन्तकस्य । ५८४ ।

अथ मन्दोदरी विलापः ।

असुराधिपमयतनया दशमुखपत्नी सुरेन्द्रजिह्वनगी । अहमनुकंप्याकपि-
भिर्धिगैर्वसिष्ठशारम्भं । ५८५ ।

रामोधिः कचसेतुवन्धनविधिः क्षावस्थितिर्भूभृताक्षद्वेशः कचराक्षवेजस-

निधिःपारं क्वादुःसहः । किष्किन्धानमरासिनोपिकपयः क्वैतेनिशाचारिणः
कार्याणां गतयोविधेरपि नयांत्यालोचनागोचरं ॥ ५.६० ॥

भुजाग्रजगत्करवाणजाल केशीकलां खण्डितकाण्डयदं । तंरावणं हन्त
तथाविहन्तुं कोरामभाद्रादपरःप्रवीरः ॥ ५.६१ ॥

शिवशिरसिशिरांसि यानिरेजुः शिवशिवतानिलुठन्ति गृध्रपादे । अथि
खलुविषमः पुराकृतानां प्रभवतिजन्तुषु कर्माणां विपाकः ॥ ५.६२ ॥

राक्षसाः । रावणस्वरणेभङ्गः पुष्पकस्यपराभवः । कपिभिर्विजिता कङ्का
जीवहिः किं नदृश्यते ॥ ५.६३ ॥

जातोब्रह्मकुलेऽग्रजोधनपतियः कुम्भकर्णाग्रजः सगुर्वीसवजिःस्वयं दशशि-
रादेर्दृष्टकाविंशति । अखलं कामगमं विमानमजयं मध्येसमुद्रं पुरीसर्वं निष्कल
मेतदेवनियतं देवपरं दुर्जयं ॥ ५.६४ ॥

यस्येयामगरी समुद्रपरिखाकामप्रदं काननं आकाशक्राशिरामणिप्रणयनी
त्रैलोक्यराज्यं परं । कृत्वायेन शिरांसितीव्रतपसा संसेवितः शङ्करस्तस्यैवागतिरी-
दृष्टी किमपरं सर्वं विनष्टं हृतात् ॥ ५.६५ ॥

अथ लङ्कारूपचित्रं ।

प्रविशति विभीषणः मन्दोदरीं च ।

अथ मन्दोदरी प्रणामे रामं प्रति विभीषण वाक्यं ।

इयमियं मयदानवनन्दिनी त्रिदशनाथजितः प्रसवस्थली । किमपरं दश-
कन्धरगेहिनी त्वयिकरोति करद्वययोजनां ॥ ५.६६ ॥

रामः । मन्दोदरीतवविभीषणपट्टराज्ञी भूयादिमाद्य परिपायव वीरवृद्धा ।
आज्ञाप्यतं तदितिदत्तसमस्तराज्यं सीतां सभोपगमनाय दिदेशरामः । ५६७ ।

अथ सतीत्वपरीक्षार्थं अग्निप्रवेशे सीतावाक्यं ।

सीता । अयंरामःस्वामी तदनुजवरौ कृष्णवस्त्रयं वायोःसुमुद्युंतिकरमु-
खावानस्मयाः । ममाकारोजातोयदि दशमुखेभाववन्नक्षदाहं भस्मीस्यामिति
विश्रुतिवह्नौरघुवधूः । ५६८ ।

वचसिमनसिकाये जामरेक्ष्यभावे यदिममप्रतिभाबो राघवादन्वयुंति ।
तदिहदहममाहुं पावनपावक्रेदं सुहृत्तदुरितभाजां त्वंहिकम्भैकसाक्षी । ५६९ ।

वह्नीप्रविष्टायां सीतायां ।

सूत्र । पदेयायैसाक्षात्समनिव कौसुमःरज्जं कटीदेशे तस्यावनजवचि
कङ्कुरकुसुमाहरिद्रामुद्रास्येधनकुचवटे कण्ठमिकटेक्षत्रानुवैदेष्टाःशपथसमये
भूषणमभूत् । ६०० ।

सीतामुदीक्ष्य सुमुखीप्रिखिनः प्रवेशेमुक्ताक्षया सुमनसःसुरसुन्दरीभिः ।
कुम्भिकयः सक्कखेपरमाचिकानां जातोवचाचिरतरं निदिवेमहार्घः । ६०१ ।

वज्रेऽशुदिविधौतया भगवत्कृतेजोभिरभ्युद्धतैरभुगामनसूयया विरचिता
मासिचञ्चविभ्रती । पादाकुल तस्याद्यदत्तयगानीवी विदिन्यासतः कोकाचो
कमुखीक्षत्रानु वक्षयात्राङ्गनिर्गता जानकी । ६०२ ।

अथावसरे अदुष्टायां सीतायां ।

भृगुं वङ्गुरीश्वरस्त्रिभुगा वज्रामदग्न्याजितस्वक्ता वेनमुरोर्मिदा वक्ष-

मतीबद्धायमम्भोजिधिः । एकैकंदशकन्धरक्षयक्षतो रामस्यविंवर्णतेदैवं निर्णय
येन सोपिसहसासीता विमुक्तःकृतः ॥ ६०३ ॥

अदग्धायांसीतायां दशरथसमेतानां व्याकाशेदेवानांवाक्यं ।

विरमविरम रामत्वत्कलत्रं पवित्रंवयमधिगतवन्तःसाक्षिणोऽलोकपालाः ।
किमपरमनलेऽस्मिन् हेमवल्ली वशुद्धाकुल विपुलविभूषां जानकीतेतनोति ॥
॥ ६०४ ॥

देवाः। विजितव्या रुद्धाचरणतरणीयोजलनिधि विपक्षपौलस्त्योरणभुवि सहा-
याश्चकपयः । तथाप्येकोरामः सकलमजयद्राक्षसकुलंक्रियासिद्धिः सत्त्वेभवति
महतांनोपकरणे ॥ ६०५ ॥

रामोमूर्धनिधाय काननमगान्मालामिवाक्षां गुरोस्तद्भक्त्याभरतेन राज्य
मखिलंमात्रासहैवेवोन्मिक्तं । तौसुग्रीवविभीषणावनुगतौनीतौपरां सम्मदंप्रोद्ध-
त्यादशकन्धरं प्रभृतयोध्वस्ताःसमस्तादिषः ॥ ६०६ ॥

त्रैलोक्यविदितश्चेतन्नामोच्चारयतिधुवं । मैथिलीरामरा मेति रामोजानकि
जानकि ॥ ६०७ ॥

प्रविशन्ति लङ्कास्थलोकपालाः ।

लोकाल्पधाक्षीभोलङ्का मयमियमुदन्वन्त मतरद्विशल्यं सौमित्रेरयमुपनिनायौ-
षधिवरं । इतिस्मारंस्मारं त्वदस्मिन्गरीभित्तिलिखितं हनूमन्तंदनैर्दशतिक्षुपि
तोरारक्षसगणः ॥ ६०८ ॥

अयोध्यागमनोद्योगचिन्तं ।

सूत्राहत्वातंरावणंवीरं सीतामादायराघवा । अयोध्याक्षगमिष्यामि मुमु-
देसहसीतया ॥ ६०९ ॥

सीतांप्रतिरामः ।

यस्यांमन्त्रिर्जितः यन्त्रिकमर्कपादेऽस्मात्तन्निशाचरपतेरवसिष्यवांसि ।
आवर्त्तवस्तुकमर्कं कमलाक्षि यश्चक्षुःश्रुतितां नवविभीषणराजधाम्नीं ॥ ६१० ॥

अनासीत्कशिपाश्च बन्धनविधिः श्रवणाभवद्देवेन्द्राढं वक्षसिताडिते हनु-
मतात्रोद्यात्प्रिभाहृतः । दिव्यैरिन्द्रजिदम् सद्यश्चरैर्बौक्तान्तरं प्रापितः केना-
प्यनमगाक्षिराक्षसपतेः कृताचकण्ठाटवी ॥ ६११ ॥

सूत्रा वैदेहीसमवाप्यदाशरथिमारुन्धे प्रयागेऽयतोदुक्तापुष्पकसंस्थितेन रभ-
सादाकाशमारोहता । सङ्गासामरं जानकीवनरञ्जयौ चैव चमत्कारिका जम्बू
वज्जस विन्दुवज्जस जवज्जन्मासवज्जासवत् ॥ ६१२ ॥

अथदहमविष्टुङ्गां समादाय सीतारजनिचरकपीत्रैर्बन्धितः पुष्पकेन ।
पुरमगमदयोध्यां मन्त्रियैर्मितित्वा सपदिभरतदत्तां राज्यचक्षीं सभेजे ॥ ६१३ ॥
सर्वे निष्क्रान्ताः ॥ इतिनवमोऽङ्कः ॥

॥ समाप्तेऽष्टमः ॥

महानाटक मुद्रिराषिका ॥

अङ्क	शृङ्खला	पृष्ठ	पंक्ति
कमुद	कमुद	२	४
साम्नाख्य	साम्नाख्य	२	८
देवाख्यामुख	देवाख्यामुख	२	१०
वन्द्य	वन्द्य	२	१२
वाल्मीके	वाल्मीके	२	१५
वाल्मीकेख्यदेवताः	वाल्मीकेख्यदेवताः	२	१८
महोः	महोः	२	१८
कुर्वत	कुर्वत	२	२०
स्त्रियो	स्त्रियो	२	५
सिद्धो	सिद्धो	२	११
सहितः	सहितः	२	१५
पाताः	पाताः	४	१
चयं	चयं	४	१
दृष्ट	दृष्ट	४	१३
कुर्विता	कुर्विता	५	४
रुचिः	रुचिः	५	८
दाख्यः	दाख्यः	५	१५
वज्र	वज्र	५	१७
कुर्वितये	कुर्वितये	६	७
विभूत्	विभूत्	६	८
यज्ञो	यज्ञो	६	१८
वभूव	वभूव	७	१५
प्रमद	प्रमद	७	१७
माध्या	माध्या	८	११
कुर्वान्	कुर्वान्	८	११

अध्याय	श्रुत	पृष्ठ	पंक्ति
कथं व	कथं व	१०	१
निरूपम	निरूपम	१०	८
निहन्तं	निहन्तं	१०	१०
दासरथिः	दासरथिः	१०	१२
युष्माकं	युष्माकं	१०	१४
क्षितिभुजां	क्षितिभुजां	१०	१८
वद्धो	वद्धो	१०	१८
वागच्छ	वागच्छ	११	६
साक्षात्माकरध्वज	साक्षात्माकरध्वज	११	७
ब्रह्म	ब्रह्म	१२	४
ककयी	ककयी	१३	१२
दिङ्मागो	दिङ्मागो	१५	७
विम्बला	विम्बला	१५	१७
पातं	निपातं	१६	६
किंब्रूमे	किंब्रूमे	२०	१७
घातो	यातो	२०	१८
राघवेन	राघवेन	२३	७
बुद्धो	बुद्धो	२४	४
वागेन	वागेन	२४	४
पशास्त्रा	पशास्त्रा	२४	१६
तपस	तपन	२६	२०
बुद्धि	बुद्धि	३०	१६
यथा	यथा	३१	१
वर्हिणं	वर्हिणं	३१	१२
गमना	गमना	३१	१८
कुट्टनैः	कुट्टनैः	३२	२
वत्ति	वत्ति	३३	१३
जीवितु	जीवितु	३३	१७
मन्तव्यम्	मन्तव्यम्	३४	१४

अक्षर	कुट	पृष्ठ	पंक्ति
हाहा	हा	३५	१
सार्ध	सार्धे	३५	६
नान्याङ्गना	नान्याङ्गना	३७	१०
सोमिने	सोमिने	३८	१३
रामचन्द्र	रामचन्द्रः	३८	८
वेङ्कटसाक्षा	वेङ्कटसाक्षा	३०	८
किष्किन्धा	किष्किन्धां	३१	१०
भीयव	भीयव	३१	१४
पृथ्वा	पृथ्वा	३२	१६
सोत्पथं	सोत्पथं	३३	८
बुवन्तं	बुवन्तं	३३	११
जाम्बवतो	जाम्बवतो	३३	२
मभत्	मभवत्	३६	२२
रघूत्तमन	रघूत्तमेन	३७	१८
मासाद्य	मासाद्य	३८	७
आभ्रोद्यान	आभ्रोद्यान	३८	८
तत्तेरग्न	तत्तेरग्नं	३८	१५
गवे	गवे	५२	३
वारत्	वारत्	५२	८
ध्रुव	ध्रुव	५३	११
पाटिक	स्पाटिक	५३	१४
तार्क्षिः	तार्क्षिः	५३	१७
स्तः	स्तेः	५३	१२
पाप्ते	पाप्तेः	५५	३
कशिः	कशिः	५६	४
हवा	हवा	५७	१०
प्राजान्दास्य	प्राजान्दास्या	५८	१८
तुङ्गाव	तुङ्गाव	६३	१०
विभीषणं	विभीषणं	६४	१०

अष्टाद	शुद्ध	पृष्ठ	पंक्ति
—	सुधीव	६४	१४
युष्मात्पद	युष्मात्पद	६५	६
महन्तः	महन्तः	६५	८
अशोक्क	अशोक्क	६५	१२
स्ताति	स्ताति	६७	१
उद्धूत	उद्धूत	६८	७
यच्छवा	यच्छवा	७१	१
रामा	रामा	७१	८
ध्रुव	ध्रुव	७२	१०
प्रेषिता	प्रेषिता	७३	१६
घोतक	घोतके	७५	११
बद	सादिबद	७६	११
तच्छारेण	तच्छारेण	७७	१२
शत्रुस्तं	शत्रुस्तो	७८	१६
कटक	कटके	८०	१५
कोपादावय	कोपादावये	८१	४
तमय	तमय	८१	८
युद्धं	युद्धे	८१	८
बदेही	वैदेही	८१	१४
पीठा	पीठो	८२	१३
पुष्प	पुष्पे	८७	३
स्ते	स्ते	८७	७
यत्पत्रक	यत्पत्रक	८८	१७
काटि	कोटि	८८	१३
बावधं	बावधं	८८	८
पीठाचक्षु	पीठाचक्षु	८९	१८
रामशुभ्रति	रामशुभ्रति	८७	६
वज्रशो	वज्रशो	८७	७
शब्दे	शब्दे	८७	१२

अनुद	शुद	पुढ	पंक्ति
सुरेन्द्र	सुरेन्द्र	६७	१७
भाद्रा	भाद्रा	६८	४
देव	देव	६८	११
मासि	मासि	६६	१६
मूधिं	मूधिं	१००	१०
कद्रव्या	कद्रव्या	१००	१०
रत्ने	रत्ने	१०१	७
अनुक्तमधिकपत्रे ।			
द्योति	द्योति	—	७

THE
VIDVUN-MODA-TARANGINEE.

THE
VIDVUN-MODA-TARANGINEE;

OR,

Fountain of Pleasure to the Learned.

TRANSLATED INTO ENGLISH,

BY

MAHA-RAJA KALEE-KRISHNA BAHADUR,
OF SHOBA-BAZAR,

FROM THE SERAMPORE PRESS.

1832.

ବିଷୟୋପ ତରଙ୍ଗିଣୀ

ଅର୍ଥାତ୍

ସତ୍ସର୍ବନାମି ମଂଜୁତ ମଂଗୁହୀତା

ମଞ୍ଜୁନାଥ ମନ୍ତୋଦିନୀ

ତତ୍ତ୍ୱାର୍ଥ ଇନ୍ଦ୍ରନୀଳ ତାବରା

ମହାରାଜ ଶ୍ରୀକାଳୀକୃଷ୍ଣ ବାହାଦୁରେଣାମୁବାନ୍ତିତଃ

ନାମେ ନିଧାବନ୍ତିବୁ ନିନ୍ଦୁ ବିଧୁମ୍ରମାଣେ ।

ଶ୍ରୀପୁରୀରାମପୁର ସଦ୍ଧ ମମୁଦ୍ରିତା ମା ॥

॥ ୧୧୫୩ ॥

ADVERTISEMENT.

THIS tract contains a brief account of the mode of Hindu worship, as well as of the discussions kept up among different sects of Hindus, in support of the self-existence of the Supreme Creator.

The Translator of this work has to acknowledge the valuable assistance he has received from several of his literary friends in the progress of the translation, and more particularly from his much esteemed Cousin, Báboo Krishna-Chandra Ghosa.

The tract is taken from an original Sanskrit Work by CHIRUJEEVER of Gowr,* and is rendered into English in the hope that many may feel delighted and instructed at the perusal of a production which contains so much relative to the belief and worship of the inhabitants of Bengal.

KALEE KRISHNA.

RYTOBA-BAZAR, }
Calcutta, 15th Jun. 1832. }

* The name of a Province of Bengal lying on the banks of Gangá River, the ruins of the capital of which Province are still very extensive.

VIDVUN-MODA-TARANGINEE.

It is related, that in former times, there lived a Rájá, whose name was Vikrama Sena. This Rájá on one occasion gave an entertainment at which were present several ministers and friends, and some Pundits of different classes, whose qualifications were of the first order, like those of Indra. There were also several Priests who came in their respective habits; and among the group appeared moreover a devoted Vyshnava or a follower of Vishnu.

On seeing this individual, one of the Courtiers, who was a man of uncommon knowledge and virtue, commenced giving the Rájá a description of all the holy forms and ceremonies used by the persons belonging to the different religious sects, as they successively made their appearance at the entertainment.

বিষ্মোদতরঙ্গিনী ।

বৈষ্ণব আগতঃ ।

অথ সৰ্ব্ব সমাহৃতঃ পুরুষত পুরোহিতা ইব বিদ্বানসংক্রম
শঃ প্রবিশন্তি অ । তত্র প্রথমতঃ প্রবিশন্ত বৈষ্ণব মালোকা

কোপ্যকঃ সকল জ্ঞানভিজ্ঞে। বিদিতপরমতস্তো নিজগাদ প্র
 ভুং প্রতি ॥ আনামমূৰ্দ্ধিতিলকো বহু শঙ্খচক্রপদ্মাক্ষিতোজ্জ্বল
 বপুর্ভূতপীতবাসাঃ। কণ্ঠে ললাম তুলসীমুজ্জমাদধানঃ শ্রীমা
 নয়ং হরিকথাং কথয়ন্তুপৈতি ॥ প্রবিশ্য চ মঃ ॥ ইষম্মী
 লিতলোচনো দৃঢ়তরপ্রাবন্ধযোগাসনো যদ্ ব্রহ্মাদিসুরেন্দ্রবন্দি
 তপদঃ শমুঃ স্বয়ং ধ্যায়তি। বৈকুণ্ঠকনিকেতনং জগদভি
 ব্যাপ্যস্থিতং লীলয়া তদ্ ব্রহ্মাখ্যবপুঃ সদৈব মুদিতং চেতঃ
 সমালম্বতাং ॥১॥ ইত্যুচে ॥

Of the Vyshnava as he entered, he spake thus :--

1. The Vyshnava is marked with Teelaka, that is, with the mark of his sect, on his nose, and has several dots* upon his body ; he wears a yellow coloured cloth, and has a wreath of Tulsee† round his neck ; he utters incessantly the name of Hari, the Supreme Being, and now that he has entered the assembly, and taken his seat in the usual posture, with his eyes a little closed, he pronounces a benediction on your Highness in the following words :—

“ May he whose foot is venerated by Bruhmá, Indra, and Mahádeva, who by sitting in a corner of Vykuntha,‡ pervades every other spot, and whose immortal frame is called Brahmá, illumine your reasoning faculty.”

* Made of Shankha (Shell), Chakra (Disk), Gadá (Mace), and Padma (Water-lily).

† The name of a plant (*Ocymum sanctum*) held in religious veneration by the Hindus.

‡ The Paradise of the Hindus.

শৈব আগতঃ ।

অধারাত্তশৈবমালোক্যাহ সঃ । ঐমানসাবেতি জটালমৌলি
ব্যাঘ্রত্বগালস্থিতমধ্যভাগঃ । বিভূতিসম্ভূতভাস্বদগ্নে । কুণ্ডা
কুমালকলিতোজ্জ্বলৈঃ । প্রবিশ্যচ সঃ ॥ যংগায়ন্তি সদা স
মন্ত নিগমা ধ্যায়ন্তি যংযোগিনো । যস্যাজ্ঞা মধ্বগত্য দৈবত
গণাঃ কুৰ্বন্তি সৃষ্টাদিকং । সোঃয়ত্বা মবতাম্মিরাকৃতিরপি
ত্রাত্তজগৎ সাকৃতি ধ্যায়ন্ স্বস্বয়মেব সৰ্বজগতী শিষ্টাকরঃ
শঙ্করঃ ॥ ২ ॥ ইতুচে ॥

After this the Shivya enters, or one of the followers
of Shiva, concerning whom the Courtiers thus spoke
to the Rájá:—

2. His head is covered with matted hair, his waist
girded with tiger skin, and his body decorated with
Vibhooti,* from the upper part of which is seen sus-
pended a garland of Rudráksha.† He comes forward
and blesses the Rájá in the following strain:—

“May he whom the Vedás‡ always sing of, and
the Yugees or Devotees constantly contemplate; by
whose authoritative command Deities are created,
protected, and destroyed; He who, though he be in-
corporeal, yet for the salvation of his people became
corporeal; even He whose only reflection is his own
glorious self and who enlightens the world, preserve
your life from danger.”

* The ashes of ox-dung.

† A tree, the fruit of which is used by Hindus to make ro-
saries, *Elæocarpus ganitrus*.

‡ Rick, Yujuh, Sáma, and Athurva.

শাক্ত আগতঃ ।

অথায়ানুশ্ৰুং শাক্তমালোক্যাহ নঃ । জবাপুষ্পাং মূদ্ধি
সুজ মুরসি মল্লীসুমনসাং ললাটে প্যারক্তাং তিলক মনুলি
প্তাং মলয়জং । দধানঃ মানন্দং নিজহৃদি পর বুদ্ধমহিষাং
সমায়াতঃ সাক্ষাদপরইব বাচস্পতিরসং ॥ প্রবিশ্য চ নঃ ॥
যামাদ্য বিধীয়তে হরিহরবুদ্ধাদিভির্দৈবৈঃ স্বীয়ং স্বীয়
মতীং দুষ্করতরং কর্ম কৃণাল্লীলয়া । সা দুর্গা ভবভীতিরীতিশা
মনী লোকত্রয়ত্রয়িণী ভূয়াদ্বঃ প্রতিপদ্রুপদ্রুদলনী বাঙ্ক্ষা
লোল্লাসিনী ॥ ৩ ॥ ইত্যুচে ॥

In the next place enters the Shakta, or the follower of Shaktee, the wife of Shiva.

3. His head is crowned with a beautiful red flower called Javá, his neck adorned with a garland of crimson flowers, and his brow painted with horizontal lines of red sanders. He makes Bhagavatee (the wife of Shiva) the real object of his meditation, and is equal to Vachuspatee* in knowledge. As soon as he had seated himself in the Royal Court, he pronounced the following benediction on the Raja :—

“May all your desires be realized by the favour of that Durga, through whose assistance Hari-Hara, Brahmá and others, perform their respective arduous tasks in a moment without any trouble, and who is the author of the redemption of the universe, the only Goddess who has power to remove worldly calamities and to vanquish and overcome enemies.”

* A master of speech, one of the names of Brihaspati.

হরিহরাঐষতবাদী আগত্যঃ।

অখ্যায়াভ্যুৎ হরিহরাঐষতবাদিনমালোক্যাহ সঃ। অন্নমিত
স্তূলসীদলমালয়া কলিতভক্ষললামকলেবরঃ। হরিহরৌ
শরণীকরবাণি ভাবিতি বিভাবনভাষণতৎপরঃ॥ প্রবিশ্য চ
সঃ। বুদ্ধাবিষ্টমনাঃ সনৈব কমলাসক্তো বিষাদোবিভূঃ কা
বাসো ঐষ বিভূতিমান্ গিরিবরাধারো ঐষাবল্লভঃ। সর্পাখী
শখরো বিপুত্রবচরো লোকত্রয়ানন্দকো ভূয়াঘো হৃদয়ব্রতঃ
প্রতিলব্ধ কৃষ্ণোঐষবা শঙ্করঃ ॥ ৪ ॥ ইত্যুচে ॥

Now enters Hari-Hara Adytavadee or the follower
of both Krishna and Mahádeva as one person.

4. His neck is decorated with rosaries of holy basils,
and his corporal frame besmeared with ashes; he is
well skilled in pronouncing the names of the two
Gods, who are the objects of his adoration: and enter-
ing the assembly he gives his benediction to the Mo-
narch thus:—

“May your heart be the perpetual receptacle of
Krishna and Shankra whom Brahmá constantly con-
templates, and who is either the lover of Lakshamoe,
the Goddess of Fortune, or is pleased with the flower
called Padma or water-lily; who is purely bright, or the
drinker of mortal poison; who is the sole Lord of the
universe, or is that on which the Sun exercises his pow-
ers; * who commands immensity of fortune, or has his

* According to Hindu mythology Shiva has three eyes, in one
of which the sun sparkles, in another the moon, and fire in the
third.

body embellished with Viodooti; who is the possessor of the mountain Govardhana, or whose habitation is in Kylása;* who is the great Governor of Dwáraká† or the husband of Durgá; who holds in his hand the deified serpent Ananta, or has that which is called Káleéah for the ornament of his luminous body; who rides either on Garoora‡ or on a Bull; and who is the only source of universal bliss.”

নৈয়ায়িক আগন্তঃ ।

অথায়ান্তুং নৈয়ায়িকমালোক্যাহ সং । পরিকল্পিত তর্ক
পরম্পরয়া বিদুষঃ কলয়ং সৃণতুল্যতয়া । অয়েমতি গিরা ম
ধিদেবতয়া সহিতো রসনোপরিখেলিতয়া ॥ প্রবিশ্যচ সং ॥
যঃ সৃষ্টিস্থিতিসংজ্ঞতীর্বিভিনুতে বুদ্ধাদি মূর্ত্তিত্রিকৈ হস্যাদীন
তয়া স্থিতানি সদস্যকর্মাণ্যপি প্রাণিনাং । নিত্যোচ্ছ্র কৃতি
বুদ্ধিমানথপরে জীবাত্ পরাত্মা স্বয়ং মোহয়ং বো বিদধান্ত
পূর্ণমচিরাচ্ছেতোগতং যন্তবেৎ ॥ ৫ ॥ ইতুচে ॥

In the mean time enters the Nyáika, or the student in Philosophy.

5. On his tongue Shuraswatee, the Goddess of Speech, and Eloquence, appears as it were to sport; he looks upon all, himself excepted, as a straw in point of knowledge; and appearing in the Royal Court, where scientific discussions are carrying on by the learned, begins to bless the Monarch thus:—

* The Paradise of the Hindus, the dwelling place of Shiva or the lofty mountain on the great range of Mas or Himálaya.

† The name of a city renowned in Hindu writings as the residence of Krishna.

‡ The regent of birds, according to Hindu mythology.

“May the desire of your heart be granted through the kindness of him who, having created Brahmá, Vishnu, and Muheshwara, allotted to them the power of creating, protecting, and destroying, who has appointed good and evil for the human race, and exists perpetually an upright, and an all-wise Being, far above all earthly mortals.”

মীমাংসক আগত্য।

অখ্যায়িক্তম্ মীমাংসক মালোক্যাহ সঃ। বেদার্থনার্থে
গতাস্তকারো দৃঢ়বৃত্তো যজ্ঞগৃহীতদীক্ষঃ। অসৌ দদৎ কর্মবিধা
ন শিক্ষাং সমেতি শিষ্যেযু সুশিক্ষিতেষু। প্রবিশ্য চ সঃ॥ যে
নাভবচ্ছতমশ্বো ঐশ্বপতিঃ সুরাণাম্ যেনাপ্যয়ং দিনকরো
ঐশ্বপতির্গুহাণাম্। ত্বংযেন ভূমিবলয়ে ঐশ্বপতি নরাণাম্
তস্মিন্ পুনর্ভবন্ত কর্মণি তে প্রযত্নঃ॥ ৬ ॥ ইত্যুচে ॥

The Meemámsaka enters, who is the professor of those philosophical systems of the Hindus, whose object is to discriminate differences, to reconcile various opinions, or to judge of their merits.

6. This individual by being diligent in the performance of such duties as are ordained in the Vedas, had darkness dispelled from his mind. He used to perform strictly and unceasingly all the acts of devotion; by holy sacrifices he had acquired the initiatory incantation; and although, he is continually engaged in instructing his learned pupils, he comes forward before the pious ruler, and bestows the following blessing on your Majesty:—

“ May your heart be inclined to those actions, by the performance of which Indra has arrived at the rank of supreme authority over the Deities ; by which the ruler of day has obtained the power of controlling the planets ; and by attempting to do which, you yourself have gained the influence you now possess over the subjects of this vast empire.”

বেদান্তী আগতঃ ।

অথায়ান্তুং বেদান্তিন মালোক্যাহ সঃ । পোতাধিরূঢ়ো ভুব
নাম্বুরাশৌ সমস্তভোগৈকনিরন্তচেতাঃ । অস্মান্‌পরিদ্রান্ত ম
য়ং পুরস্তাং কাষায়বাসাঃ সমুপৈতি দণ্ডী ॥ প্রবিশ্য চ সঃ ॥ য
স্মিৎ তৈল্ললোক্য মেতস্মহসি দিনপতের্বীরিবদ্ভাসমানং তৃষ্ণা
হৃদয় মিত্ৰং ব্যবহরতি যদজ্ঞানতঃ সৰ্ব্ধএব । বিজ্ঞানানন্দরূ
পং বিমল মবিদিতং সৰ্ব্ধগাম্যদ্বিতীয়ং নিত্যং চাপেত্য মা
য়াং কলয়ন্ত সহসা তদ্ভবান্‌ স্বস্বরূপং ॥ ৭ ॥ ইত্যুচে ॥

The Vydantika or the student of the Veda next enters.

7. Having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sackcloth for our sakes, and approaching the righteous Governor, begins to bless him thus :—

“ May your mind be freed from illusions, and become duly enlightened by ready understanding : May you have a right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the one God, whose sun-like spirit

floats upon the waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all present, is forgotten."

সাংখ্যপাতঞ্জলবেত্তারা বাগতো ।

অথায়ান্তো সাংখ্যপাতঞ্জলবেত্তারৌ বীক্ষ্যাহ সঃ । ইমা
বুভৌ পুৰ্ব্বশরীরমাশ্রিত্য বহঃশরীরে ঐধিক শুদ্ধতাং গতো ।
সমানভাবৌ সিতনির্মলরূপৌ সমাগতো ধামনিধী সুযোগি
নৌ ॥ প্রবিশ্য চ তো ॥ পদ্মপত্রাদ্বিনির্লেপ পুরুষানুকারণী
প্রকৃতিস্তে মহত্ত্বং সম্বৰ্জয়ন্ত সৰ্বদা ॥ ৮ ॥ ইত্যুচ্যুঃ ॥

There now enter Sāṅkhya and Pātanjala, the former a believer in the Sāṅkhya Philosophy, which maintains the doctrine of one ever present existing God; the latter a believer in Pātanjala or one of the six schools of Philosophy, among the Hindus.

8. These men you perceive have the upper part of their bodies very full and robust, whilst the lower part is quite shrivelled; their eyes are of a pure white colour and they are real Devotees. On approaching the Monarch they pronounce this blessing :—

" May your glory be ever preserved by the goodness of that Being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority."

পৌরাণিক আগত্যঃ ।

অথায়ান্তো পৌরাণিকো বীক্ষ্যাহ সঃ । প্রবাককোৎসরং প্র
ধরঃ প্রবক্তা জিহ্বাগুনসংস্পর্কিষাপ্রবাহঃ । প্রশান্তচেতা ধৃতঃ

কবাসাঃ সমাগতঃ সন্ততধর্মকর্ম্য।। প্রবিশ্য চ মঃ ॥ বেদা যেন
সমুদ্ভূতা বসুমতী পৃষ্ঠে পৃতা প্যুক্তা দৈত্যেশো নখরৈর্হিতঃ ক
ণিপতে লোকং বলিঃ প্রাপিতঃ । স্মাংক্রত্বা জগতী দশাস্যর
হিতা মাতা কৃত্য রোহিণী হিমা দোষবতী ধরাপ্য যবনা পা
য়াং স নারায়ণঃ ॥২ ॥ ইতুচে ॥

The Pouránika enters, who is the professor of the Puránas, that is, of the Ancient History of the Hindus.

9. This person is so elegant a speaker, that Saras-watee, or the Goddess of Arts is accustomed to manifest herself in his speech ; his memory is likened to a sharp instrument, he is always occupied in religious duties, and engages in nothing else : he is habited in clean apparel, and on presenting himself at the Royal audience, he addresses these benedictory words to his sovereign :—

“ May that Náráyana* who sought out the Vedas from the unfathomable ocean ; (1) who supports the earth ; (2) and formed the universe anew ; (3) who destroys the Genii with the nails of his fingers ; (4) who brought the Balee Rájá into the subterraneous re-

* The name of Vishnu, who was in being before all worlds, and who moves upon the waters of the creation.

(1) Here the author uses in his Sloka the names of Vishnu, who assumed ten embodied shapes ; Matsya Avatára ; Fish or Triton.

(2) Koorma Avatára ; the Tortoise.

(3) Varuha Avatára ; the Boar.

(4) Nara Singha Avatára ; one part of the body like Nara, a man ; and the other like Singa, a Lion.

gion ; (5) who entirely overthrew the race of Kshetri ; (6) who freed the world from Ravana ; (7) whose mother was the illustrious Rohinee ; (8) who considered envy to be an evil act ; (9) and who crushed almost all the Yavana, or impure sects ; (10) may this powerful Deity preserve your life and kingdom."

জ্যোতির্বিদ্যাগতঃ ।

অখ্যায়ান্ত্ৰ জ্যোতির্বিদ মালোক্যাহ সঃ । জ্যোতির্বিদেষ বি
দিভাশ্বিলকালতত্ত্বঃ সত্বানুকল্পনকৃতে কৃতদূরদৃষ্টিঃ । জানয়
নেকবিষভূতভবিষ্যদাদি সৰ্বজ্ঞকল্প পরিকল্পিতধী কপৈতি ॥
পুৰিষ্য চ সঃ ॥ সূরঃ শূরপদং কৃচিৎ হিমকৃচিঃ সন্থকল্প
মঙ্গলো বোধং বোধন আভনোন্ত ললিতা বাচশ্চ বাচক্লতিঃ ।
কাব্যঃ কাব্যকলাকলাপনিরতিং মন্দো দ্বিষদ্বন্দতাং দুর্
ন্তেষু তমন্তমো জয়করীং কেতুশ্চ কেতুপ্রিয়ং ॥ ১ ০ ॥ ইত্যুচে ॥

The Jyotis-vertá or the student of Astronomy and Astrology enters.

10. To him are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past, and the future ; approaching your Majesty he exclaims :—

-
- (5) Vámana Avatára ; Dwarf.
 - (6) Parashoráma Avatára ; or Axe-bearer.
 - (7) Ráma Avatára.
 - (8) Balaráma Avatára.
 - (9) Buddha Avatára.
 - (10) Kalkee Avatára.

“ May the Sun confer on you the dignity of heroism ; May the Moon fulfil all your desires ; May the planet Mars prosper your health ; and Mercury increase your understanding ; and Jupiter redouble your eloquence ; and Venus impart to you the knowledge of poesy ; and Saturn remove all evils from your destiny ; on the other hand, may Ráho* cause gloom to cover and overwhelm all your enemies : and Ketu† grant that victory may ever attend your royal standard.”

বৈদ্য আগতঃ ।

অথায়ান্তু অয়ুর্বেদবিদ মালোক্যাহ নঃ । বৈদ্যো হনব
দ্যঃ স্বপ্তগৈরগাঠৈঃ সিঞ্চন্নিবেন্দুঃ স্খয়া জগন্তি । স্মরুজ্জা
মায়ুরিব প্রদীপ্তা ব্যাধেরতিব্যাপিরিবায়মেতি ॥ প্ৰবিশ্য
চ নঃ ॥ প্রজা চকোরায়িত দৃড়মৃগাক্করূপেণ কামেশ্বরতুল্যাম
র্হে । স্বস্ত্যস্ত তে সর্ষরসায় নিত্য মর্থ্যেক চিন্তামগ্নয়ে নৃপায়
॥১১॥ ইত্যুচে ॥

Then enters the Vydyā or the Physician.

11. He is possessed of excellent qualities, and is accustomed to administer to the afflicted some healing medicine like nectar which is pleasant as the moon which delighteth the world by her sparkling beams ; he is so skilful in his profession, that all external maladies are removed by his prescriptions. Presenting himself before your Highness, he begins to applaud your excellent qualities thus :—

* The ascending node or dragon's head.

† The dragon's tail or descending node ; a comet ; an ensign or flag.

“ The subjects of your Royal Highness include the feathered tribe called Chakora ; your Majestic sight is truly compared to the serene Moon, and the air of your Kingly person is similar to the beauty of Cupid ; therefore may you be always prosperous, and in a condition to enjoy earthly benefits, and like the inestimable gem termed Chintámani,* for the sake of your poor supplicants.”

বৈয়াকরণ আগতঃ ।

অখ্যাতং বৈয়াকরণ মালোকাহ সঃ । আলাপকালাপক
দুর্গসিংহঃ । যঃ কাশিকায়া মপি কাশিকেশঃ । শেষাবতার
ঋত পূৰ্ব্বকীর্তিঃ সএষ বৈয়াকরণো হুতুপৈতি ॥ প্রবিশ্য
চ সঃ ॥ আখ্যাত কীর্তিচয় ভক্তিত সৰ্বলোক সৎকৰ্ম্মকারক
সমাসনসম্মিষিক্ত । সৎসন্ধিকৃত্য পরোক্তত দুর্গসিংহ বি
ক্রান্তিমৈহি বহুপাণিনি বিষ্ণুভাব ॥ ১২ ॥ ইত্যুচে ॥

Enters the Vyákarana or the Grammarian.

12. His knowledge of Grammar equals that of Dur-gá Singha, the commentator on the philological work called Kalápa, and is equal to that of a certain author known by the name of Mahesha : he was well versed in that art which is called Phani-bhásá, and was much renowned in the world for his philosophical attainments ; appearing before his Monarch, he blesses you as follows :—

“ O Sovereign ! may the fame of your bounty be so

* A fabulous gem supposed to furnish its possessor with whatever he may think of.

diffused throughout the world, that no soul may remain insensible to your wisdom ; yea may the inhabitants of the globe be altogether favourable to your happiness, and may you be the doer of good deeds, as well as the defender of your Royal throne ; may you moreover be the object of friendship with the great, and become as a powerful lion in the castle of your antagonists ; and finally may the various rarities presented to you by different individuals be thought worthy of your acceptance."

আলঙ্কারিক আগতঃ ।

অথায়ান্তমালঙ্কারিক মহাকবি মালোক্যাহ সঃ । বৃত্তরীতি
কলনৈকদক্ষিণে গদ্যপদ্যরচনাবিচক্ষণঃ । এষপশ্য পুর
তো মহাকবিনর্ভয়ম্ভিব সমেতি ভারতীং ॥ প্রবিশ্য চ সঃ ॥
শৃঙ্গারহাস্যসহিতাভূত রৌদ্রবীরাঃ সৎপ্রাপ্য কালমুচিতং
ভবতো ভবন্তু । কিঞ্চদ্বিষাং গিরিদরীবিবিন্যাসভাজাং বী
ভংসভূরি করুণাভয়শান্তয়ঃসু্যঃ ॥ ১৩ ॥ ইত্যুচে ॥

Enters the Alankārika or the student of Rhetoric.

13. This person is highly adorned with poetical genius and knowledge, and is the best scholar in respect of composition whether in prose or verse. Having the Goddess of Science with his appearance on this occasion, he thus speaks :—

" May you live long to enjoy every earthly gratification, to diffuse exhilarating and joyous sentiments, to be delighted by preternatural works, to elevate your mind by attainments in magnanimity and heroism ;

and may your rivals who have taken their flight into the mountain caves, live to suffer from the calumnies, the perils and the turbulence which their deeds have deserved."

নাস্তিক আগত্য ।

অখ্যাত্ত্বং নাস্তিক মালোক্যাহ সঃ । সম্মার্জিত ক্রিতিন্যস্ত
পাদোহিঁসা ভয়াদয়ং । নাস্তিকো হ্রদ সমারতি সমুদ্র
ক্ষিত মূৰ্ছজঃ । পুৰিষ্য চ সঃ ॥ দেবানর্চয় সঞ্চয় প্রতিদিনং পু
ণ্যানি জন্মান্তরে ভোগায় প্রয়তো মহাক্রান্তবিধৌ স্বর্গায় হিঁ
সাং কুরু । ইত্বং বঞ্চকবঞ্চনোং পঞ্চগতা বুদ্ধি শুদীয়া চিরা
দপুত্যানু পদার্থসার্থরহিতং পশ্বান মারোহত্ব ॥ ১৪ ॥ ইত্যুচ ॥

Enters the Nástika or the Atheist.

14. 'This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect; with his hair dishevelled, he approaches this virtuous King, and speaks thus :—

" Alas ! how has the heart of your Majesty been misled by adhering to the sayings of treacherous people ; your Majesty pays homage to mere idols, and thinks, that by doing so, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your Majesty everlasting bliss ! May your Majesty then be just and upright, by following the path of true wisdom."

মভ্যগণ উবাচ ।

অথ সর্বে সোপহাস্যে সামাজিকাঃ । আঃ পাপো দুরাত্মা
ক্বাসৌ কুত আগত ইতি প্রকট্যে জগদুঃ ॥ ১৫ ॥

15. The people who were in the Court, on hearing this, justly ridicule the man, and express their detestation of his impiety :—

“O vile infernal creature, whence comest thou!”

নাস্তিক উবাচ ।

অথ নাস্তিকঃ আঃ পাপোহং ভবন্তু পুনঃপুণ্যশীলাঃ যে
নিরর্থক্যে ঘৃন্তি পশুন্ ॥ ১৬ ॥

16. The Atheist answered, “Am I considered a sinful being, whilst you delight in slaying harmless animals and pretending to meritorious actions?”

মীমাংসক উবাচ ।

মীমাংসকঃ মাটোপ্যে । স্বর্গ্যা গতিঃ ক্রতুহতম্য পশোশ্চ
তস্য তৃপ্যন্তি দৈবতগণাঃ পরিবারবর্গৈঃ । স্বম্যাপি বাঞ্ছিত
ফলানি ভবন্তি নুনং পাপায় কিং ভবতি তদ্বিধিজাতহিং
সা ॥ ১৭ ॥

17. To this Meeamámsaka rejoined, “To slay beasts for holy sacrifices, cannot be called an impious act, because by so doing, the Deities become appeased and cause us to obtain whatever may be desired ; moreover, this act is sanctioned in the Vedas, and cannot therefore be termed evil.”

নাষ্টিক উবাচ ।

ঈর্গঃ কূত্রচ কূত্র দৈবতং কুলং কূত্রাথ জগ্নাস্তরং ॥ ১৮ ॥

18. The Atheist answered, "What folly is it to say that there are Heavens, Deities, and another state of existence?"

মীমাংসক উবাচ ।

অহো বেদ পুরাণমধ্য বিলসদ্বদুনি কিং নিন্দসি ॥ ১৯ ॥

19. Mēcāmāsaka replied, "Alas! on what ground can the ordinances in the Vedas and Purānas be considered absurd!"

নাষ্টিক উবাচ ।

প্রামাণ্যং কিমু যান্তি বঞ্চককৃত্তা বেদাঃ পুরাণাদয়ো য়ে চাত্তিম্বির সর্ববত্ত্ব কথয়া বঞ্চন্তি সর্বং জগৎ ॥ ২০ ॥

20. The Atheist added in defence, "The writings in the books termed sacred, are the dictates of treacherous men, and are therefore not genuine; and the language contained in them is used to deceive the world."

মীমাংসক উবাচ ।

কথমহো বিনৈব কথ্য সুখদুঃখানি ভোগীপুরুষঃ ॥ ২১ ॥

21. Meemámsaka replied, "Without holy actions no soul can expect ease, or avoid affliction."

॥ ১০ ॥

নাস্তিক উবাচ ।

অহো কুত্র কৰ্ম্ম কেন দৃষ্টং কদা কেন বোপার্জিতং জগ্না
স্তরে কৃতমিতি চেৎ তদেব নাস্তি প্রমাণাভাবাৎ । সুখং দুঃখা
দিকং পুনঃ প্রবাহঃ প্রযাতয়া শরীরিণী মনীয়তং । বস্তুতো জ
গদেতদসদিতি সৰ্ব্ব মিদং ভ্রুমএব ॥ ১১ ॥

22. The Atheist maintained his argument in these words, "Alas! who has seen what are called actions? Who has laid up a store of them? for no one has obtained birth in this world in consequence of actions performed in a prior life. Our happiness, and misery roll in regular succession, just as do the billows of the sea, and this temporary world is itself a miraculous production."

॥ ১১ ॥

মীমাংসকপরাভবঃ ।

ইত্যাকর্ণ্য চকিতে তুষীম্বুতে মীমাংসকে বেদান্তী ॥ ১৩ ॥

23. The expostulation of Meemámsaka continuing to make an evident impression and to cause great agitation, as well as silence in the assembly, Vedántee thus proceeded :—

॥ ১২ ॥

বেদান্ত্যুবাচ ।

অহো জগদেতদনৃষৈবেতি সত্যমুক্তং শ্রীমন্ডিঃ কিন্তু একং
বৃহসত্য ভূত মাস্তে যস্মিন্নেতন্নিখ্যাভূতমপি সত্যতয়া প্রতি
ভাতি ॥ ১৪ ॥

24. "It is obvious that although this globe is of a temporary nature, yet it must have sprung from an all-wise Creator, and that its production manifests great wisdom."

নাট্টিক উবাচ ।

সামু সামু কিঞ্চিৎপ্রযত প্রবিকৌশি । পরন্তু কীদৃক্ তদ্বুদ্ধ
ভবতাং ॥ ১৫ ॥

25. The Atheist replied, "May you enjoy praise for your judgment and sound reasoning! but give us some exemplification of the Divine nature."

বেদান্ত্যুবাচ ।

কিন্নাহীন মনাকার নিৰ্গুণ পরমমহঃ । তদ্বুদ্ধ পর
মানন্দ মবাত্মনসগোচরং ॥ ১৬ ॥

26. The Vedántee proceeded, "I am the follower of Him who is independent of actions, formless, without the property of matter, a most excellent Spirit, ever happy in himself, and out of the reach of our conception and perception."

নাট্টিক উবাচ ।

জগদ্ব্যবৈবেতি ভবদ্ব্যভিঃ কিং কথ্যতে বুদ্ধ নিরর্থকং
তৎ । আকারশূন্যেন গতক্রিয়ৈণ কৰ্ত্তব্য মেতেন কিমন্তি লো
কে ॥ ১৭ ॥

27. The Atheist continued, "If the universe be said to be an imaginary thing, why do you vainly support

your ideas of its existence? and why do you so absurdly maintain the belief of a Creator, who as you say is incorporeal, and immaterial?"

বেদান্তিপরাভবঃ ।

ইত্যাকৰ্ণ্য চকিতে তুষ্টীভূতে বেদান্তিনি ॥ ২৮ ॥

28. Vedāntee, on hearing this was somewhat abashed, and remained silent; at which the courtiers in the royal assembly smiled, and turned their eyes towards Nyāika.

সম্মিতং সৰ্ব্বং নৈয়ায়িক মুখমবলোকয়ন্তিস্ম ॥

তাত্ত্বিকঃ সাতোপঃ ।

কথং মহা কিং ক্রুতে ভবান্ স্বমত মপরিবৃদ্ধনৈব । পশ্য
অভালয়নৈব নিজোক্তিদোষানন্যোক্তিমুক্ত্যা তরলীকরোষি ।
অসুন্দরাক্রোয় মিতি ক্রবাণঃ কাগোহি হাস্যান্নদতা মুপৈ
তি ॥ ২৯ ॥

29. The Theologist or Tārkika then began his discourse with a boast, "How strange is it, that without amending your own conduct, you detect the defects of others, and act the part of a monocular person, who is ridiculed, when he uses opprobrious language towards such as have the use of both eyes."

নাস্তিকঃ স্বগতঃ ।

আঃ যুক্তিধারাবর্ষণমস্মাকং পুরতঃ প্রচণ্ড সমীরণইবায়
মূপস্থিতঃ ইতি চিন্তয়ম্প্যাহ । আকৰ্ণয় তাবদ্ব্যস্তমস্মাকং ।
ন স্বর্গো নৈবজ্ঞান্যদপি ন নরকো নাপাথর্ঘ্যো নধর্ম্মঃ

কর্তা নৈবাস্য কশ্চিৎ প্রভবতি জগতো নৈবভর্তা নহর্তা ।
 প্রত্যক্ষান্যন্ন মানং ন সকল ফলভুকোহভিমো ২স্তিকশ্চি
 স্মিত্যাদ্বীতে সমস্তে পানুভবতি জনঃ সৰ্বমেত দিমোহাং ॥
 ৩০ ॥

30. The Atheist now being somewhat elated; began to exclaim, "We are like clouds charged with rain as it regards deliberating on conclusive reasonings; but ah! this man has come among us like a violent gust of wind." Pondering thus, he continued as follows, "Listen to a thorough disclosure of facts, viz. that there is neither heavens, nor second birth, nor perdition, nor any such thing as conscience, nor righteousness, nor Creator, nor Protector, nor Destroyer; to things that are invisible no credence ought be given; besides which, no one can enjoy pain or pleasure except in the body; and if you persevere in your unfair arguments, all that can be said, is, that the people of the earth believe such things as proceed from mere fancy."

নাস্তিকপুনঃকথনং ।

কিঞ্চ অহিংসা পরমোধমঃপাপমাস্ত্র প্রপীড়নং । অপরা
 ধীনতা মুক্তিঃ সর্গোহভিলষিতাশনং । স্বদারপদদারৈবু য
 ধেক্ষং বিহরেৎ সদা । গুরুশিষ্য প্রণালীকৃত্যজ্ঞেৎ স্বহিত
 মাচরন ॥ ৩১ ॥

31. The Atheist proceeded, "Free-will is a mark of the best conscience, self-torture is an atrocious crime. Freedom is sure independence, and living upon dainty victuals is the only enjoyment of eternal tranquillity. Legal as well as illegal gratification of

the sensual passions ought to be free from ceremonious restriction. There is no need of any distinction as to Priests or Disciples; and if you are desirous of being happy you will do well to adhere to all this."

তর্কিকঃ সোপহাস্যং ।

সাপুংরে সাপুং যদি পুত্ৰাক্ৰামন্যমানং তর্হি ভবাদৃশে দূরবি
দেশ মাগতে চরন্তু বৈধব্য বিধান মঙ্গলাঃ । অদর্শনেনৈব যতঃ
শরীরিণো বিদেশযানস্য মৃত্যেচ্ছ তুল্যতা ॥ ৩২ ॥

32. The Theologist now replied sarcastically, " If any matter is not to be relied upon without ocular demonstration, well may a woman, whose husband is far away from her, be considered a widow, for absence from sight is in such a case like death."

নাস্তিক উবাচ ।

অহে! মৃতস্য নপুনর্দর্শন মিতি নিশ্চয়ঃ শরীরাদিনা শস্যস্বয়
মেব সাক্ষাৎকৃতত্বাৎ । বিদেশং গতস্যন্ত পুনর্দর্শনসম্ভাবনা
স্তোতি নসাম্যং । ৩৩ ॥

33. The Atheist replied in return, " Is it not wonderful to compare nonentity to a want of presence? for when one is alive, there is a hope of seeing him; but not when he is defunct."

তর্কিক উবাচ ।

কথমুৎকটকোটিক সম্ভাবনয়া নাস্তি ভবতি ॥ ৩৪ ॥

34. The Theologist enquired, "Why may not absence from sight be supposed absence from the body, as the cause of lamentation?"

নাস্তিক উবাচ ।

পত্নাদিহারাংশিগতবাস্তানাম্ কথংমার্ত্তিঃ ॥ ৩৫ ॥

35. The Atheist replied, "Because living in a foreign country proves a person's existence, and gives one hopes of hearing from him; there is therefore no need of any lamentation."

ভাৰ্কিক উবাচ ।

স্বাগত মেব তর্হি অনুমান মপি প্রমাণম্ যন্তদীয় লিপ্যাং
জীবত স্তুসাবধারণেন নাস্তিভবতি । এবম্ শব্দম্যাপ্য প্রামাণ্যে
আপ্তবাক্যাদৌ বিশ্বাসাভাবা মিশ্রিলপবৃন্তি নিরোধঃ স্যাম্ ।
স্যাচ্চ ভবাদৃশাম্ মুকুতৈব শ্রেয়সীতি শব্দোপি প্রমাণত্বেন
স্বীকার্য্যএব ত্রিমন্তিঃ ॥ ৩৬ ॥

36. The Theologist then said, "If the existence of a person be believed merely through the channel of letters, why may not the writings of the Prophets be firmly believed? Let then this Atheist be silenced by such reasoning."

নাস্তিকঃ সঙ্কোভম্ ।

ভবন্ত নামানুমানম্ শব্দোপি প্রমাণম্ তথাপি কথং মৌন
বাদিসিদ্ধিঃ ॥ ৩৭ ॥

37. The Atheist with much confusion made this acknowledgement, "Though any thing may be relied on through the force of writing, yet the existence of the Divinity is not thoroughly proved by discussions."

তর্কিক উবাচ ।

কার্য্যাদৈৱ্য রমুমীয়তে সভগবান্ কার্য্যঞ্চ সৃষ্ট্যাদিকং ।
নাস্ত্যেচেদয় মীশ্বরঃ কথং মহো সৃষ্ট্যাদিকং জায়তে ॥ ৩৮ ॥

38. The Theologist answered, "Divine power is manifested in his supernatural works; and if a Creator is disowned, who could have been the projector of this grand universe?"

নাস্তিক উবাচ ।

কা সৃষ্টৌ পরিদেবনা যদি পুনঃ পিত্রোরপত্যোদ্ভবঃ কুঙ্কাদ্যাঃ
প্রভবন্তি সন্তত মমীতন্ত্ কুলাদিতঃ ॥ ৩৯ ॥

39. The Atheist remarked, "Our parents are the sole cause of our birth, even as potters with their materials and instruments are of pots."

তর্কিক উবাচ ।

সত্যং সত্যং কর্ত্তারৌ পিতরৌ সুতস্য কলসাদীনাং
কুলাদয়ঃ কর্ত্তারৌ হি যথা তথাস্তি ক্তমঃ কর্ত্তা বনে
শাখিনাং ॥ ৪০ ॥

40. The Theologist now added, "It is true our parents are the sole cause of our birth, as potters are of

vessels; but may it be asked, who planted trees in the forest, and what is the cause of their production?"

নাস্তিক উবাচ।

জায়ন্তে স্বতএব তে ধনু যথা স্বৈদোন্তব্যঃ প্রাণিনঃ ॥ ৪১ ॥

41. The Atheist interrogated in return, "Who was the cause of life, in such insects as come into existence through perspiration?"

ভার্কিক উবাচ।

স্যাৎপিং যদ্বি তদ্বিনৈব পিতরৌ পুত্রঃ স্বতো জায়
তাং ॥ ৪২ ॥

42. The Theologist put this question, "If plants grow by nature, why is not offspring produced from them?"

নাস্তিক উবাচ।

কেষাঙ্কিদেহিনা ময়ং স্বভাবো যৎ ত্রীপুরুষ সৎসর্গা
দেবোৎপত্তিঃ যথা মানুষপত্ৰপক্ষিণাং । কেষাঙ্কিপুন
র্বিনৈব স্তত্রশোণিতসম্মাতং স্বৈদাদিনা যথা মশকাদীনাং ।
কেষাঙ্কি পুনর্বীজ জল ভূমি বিশেষ সৎসর্গেণ স্বাশ্রয়
তরু শস্যাদীনাং । তথাহি কাননবাসিনা মপি তেষাং য
দৃছরা পততামিহ বারিদবারি ক্ষিতি সৎসর্গা দ্ববৈধবোৎ
পত্তি রিতি স্বভাবএব বিলক্ষণেনৈক কার্যোৎপত্তৌ কার
ণং ॥ ৪৩ ॥

43. The Atheist replied, "There are a number of animate creatures, who through conjugal union with the opposite sex beget issue, such as musquetoës, which are produced by perspiration ; and there are some creeping plants that are reared in water through human culture, as well as trees which grow spontaneously in woods without any such aid produced by nature, a source from which all things originate."

তাকিঁক উবাচ ।

সত্যং স্বভাব এবায়ং । পরন্তু । সমালিকঃ কেলিমহীমহী
রুহাং প্রসেচনার্থং ঘটকো যথামুনঃ । তথাস্থিকো বন্যকৃতে
পয়ৌমুচা মচেতনানাং ঘটকঃ সচেতনঃ ॥ কিঞ্চ । অসৌ স্ব
ভাবঃ স্বস্বরূপঃ কশ্চিদপরো বা । নাদ্যঃ । স্বসৈব স্বং প্রতি
কারণত্ব প্রসঙ্গাৎ । নাপি দ্বিতীয়ঃ ভবন্যতে দেহভিন্নাভাবাৎ ।
যদি দেহভিন্নোপি কশ্চিদ্ধিলক্ষণ সৰল কার্যকারী স্বীক্ৰিয়
তে তর্হি স এবাস্মাক মীশ্বরঃ । অতএব ন দ্বিতীয়ঃ পক্ষঃ ॥ ৪৪ ॥

44. The Theologist proceeded thus, "It is true every thing springs from nature, yet flowery shrubs are watered by gardeners, and plants in the forest by showers of rain. But is nature a living source or is there any other besides? As to nature, it has no power to originate a mortal soul ; but as to the source generally known by the name of God, he is without shape and governs all ; if then his existence be admitted, all will be right, for he alone is worthy of adoration."

নাস্থিক উবাচ ।

ইয়ানৈবাবয়ো মতভেদঃ যন্তুবানীশ্বরমেকং নিত্যং দেহ

ব্যতিরিক্তং বিলক্ষণাশ্লিলকাৰ্য্যকাৰিণং বুঝিতি । অহং
পুন বিলক্ষণ সকল কাৰ্য্যকৰ্ত্তৃন নিত্যান দেহ ব্যতিরিক্তানন
স্তানকীকরোগীতি ॥ ৪৫ ॥

45. The Atheist continued, "Our sentiments are in opposition to one another, for whilst you maintain the belief of an eternal Being, who is the sole cause of the protection of this universal globe, I conceive no such thing; but suppose our ourselves to be the authors of our happiness or sorrow in the world."

তর্কিকঃ মহাসং ।

ধন্যা ভবন্তো যদনন্ত কৰ্ত্তননন্ত কাৰ্য্যং প্ৰতি কৰ্ত্তয়ন্তি ।
বয়ং বদামঃ শলু সৰ্বকাৰ্য্যকৰ্ত্তার মেকং পরমেশ মেব
ইতানয়ে মৰ্ত্তয়োঃ শ্ৰেয়ঃ পর্যালোচনং বলোচনৈ ভবন্তিরেব
করুণীয়ং ॥ ৪৬ ॥

46. The Theologist hearing this laughed heartily, and ridiculed the Atheist in the following words:—

"Praise-worthy indeed are you, for attributing the actions of the world to an invisible hand, I must certainly give way when I acknowledge the existence of a Divine Being as the Creator of all things, and it is for you to judge whose postulates are superior."

নাস্তিকঃ সঙ্কুচিতমুখঃ ।

ভবতু লাঘবা দেকএব কৰ্ত্তা । পরমস্য নিত্যতায়্য কিং
মানং ॥ ৪৭ ॥

47. The Atheist being now irritated admitted the being of an Almighty Ruler; but denied the belief of eternity.

তাকিঁক উবাচ ।

যদ্যসী বনিত্যঃ কস্তুস্য উৎপাদকো নাশকো বা অস্তিচেৎ
কশ্চিভ্তা দৃশোপ্যেকস্তুস্য প্যনিত্যন্তে অনবস্থা প্রসঙ্গঃ । নিত্য
ত্বেচ সএবা স্মাকমীশ্বরঃ ॥ ৪৮ ॥

48. The Theologist here remarked, “That if there be no perpetuity in the Divinity, who could be the Creator and Destroyer of the universe? and if such an one has been allowed to be so, why is not eternity admitted as one of his attributes?”

তাকিঁকপুনঃকথনং ।

ইত্যাকর্ণ্য ভূমীষুতে নাস্তিকে পুনরাহ তাকিঁকঃ বিনাশার্থা
ধ্বংসী রচয়তি কথম্বা সভগবানিহানন্দক্লেশৈরুপাচিত মহো
জীব মখিলং । জগৎসৃষ্টুঃ সৃষ্টিং কিমপি সমদৃষ্ট্যা রচয়তো
নরাগো নদেষঃ কুচিদপি জনে তস্য জয়তি । এবং যদি স্বর্গ ন
রুকাদিকং নাস্তি তদা ভবানপি কথং চৈতাবন্দনাদৌ প্রবৃন্তো
হি সাতো বিভেতি । নহি বিনাভয়াভিলাষৌ প্রবৃন্তিনি
বৃন্তৌ ॥ ৪৯ ॥

49. The Atheist remained silent, and the Theologist persevered in his judicious reasonings thus, “The world has not surely been created free of vice and virtue by an all-wise Ruler, for we rational beings are subject both to pain and pleasure; but as God is neither wrathful nor malicious towards any of his creatures, he views all with the same beneficent eye and

if you say there is no heaven, nor perdition, why then do you revere the Vata* tree, &c. and fear to bear animosity against any one? where there is avarice, there is fear; and where there is hope, there is despair."

তাক্ষিকপুনঃকথনং ।

তৎ কলমপি নৈহিকং অননুভূয়ত্বাৎ । তস্মাৎ পারলৌকিক মেব স্বর্গনরকাদি রূপং । কলজনকা বপি ধর্ম্মাধর্ম্মৌ নেহ জন্মনোর কৃতৌ জন্মতএব ফলোদয়াৎ । তস্মাদন্ত্যেব জন্মাতুরং । ধর্ম্মা ধর্ম্মৌ পুনঃ প্রতিপাদয়ত্বীশ্বর কৃতকৃতিঃ তদনুযায়ী মূনিপুণীভ অতি পুরাণাদয় ইতি । বেদবিহিতৈহিক কলক কারীভ্যভিচারাদি কর্ম্মভির্জায়মান বৃষ্টিশঙ্কুচ্ছদা দিরূপফলৈঃ পারলৌকিক কর্ম্মণঃ সাফল্য মনুমীয়তে ॥ ৫০ ॥

50. The Theologist again urged, "Good or bad actions are not adjudged in this life; but there is another to come where this will inevitably be the case, and this is conformable to the sacred writings, which are entitled Veda, Purāna, and Smṛiti, said to have been drawn up by the command of the Deities, and which are promulgated by the prophets. Good or bad actions are however known by the performance of holy sacrifices, which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us."

তাক্ষিকপুনঃকথনং ।

এবং এতদভিহিত গৃহণ গৃহোদয়াদি বর্শনাং তত্তদর্শিতা শিল বস্ত্রনঃ প্রামাণ্যং সিদ্ধ্যতি ॥ ৫১ ॥

51. The Theologist further said, "By the knowledge of astronomy men predict eclipses either of the sun or moon."

নাস্তিকপরাভবঃ ।

বুদ্ধিপুণঃ শুদ্ধিবিহীন বুদ্ধৌ বা বিস্মিতে বিস্মৃত বুদ্ধশাস্ত্রে
সোল্লাসহাসেষু সভাশ্রিতেষু ভূয়ঃ সবিদ্বান বিজয়ী জগাদ ॥ সি
দ্ধোঃ পৰমেশ্বরঃ প্রভুতয়া সর্গস্থিতিধ্বংস কৃত্বিত্যো নি
ত্যমতিগতিস্তুভূতাং কুৰ্য্যাজ্জগন্মঙ্গলং । জেতারো বয়মদ্য
নাস্তিককুলপ্রধ্বংসনা দ্বেষিণো জানীমঃ সহসাপরানপিপরা
ভূতাং স্তুদীয়েচ্ছয়া ॥ ৫১ ॥

52. The Atheist was now completely confuted, and censured by the courtiers for his incapacity to argue as well as for his ignorance of mythology. The Theologist began in the mean time to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great Governor as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed.

বৈষ্ণব উবাচ ।

অথ প্রভুনা দিষ্টঃ স্বমত মাহ বৈষ্ণবঃ । নারায়ণাধীন মন্ত
রেণ যোমুক্তি মাকাঙ্ক্ষতি জীবলোকঃ । পোতাধিরোহেণ বি
নৈব সোপি পয়োনিধেঃ পারমপি প্রয়াস্ত ॥ ৫২ ॥

53. Vyshnava, in obedience to his spiritual guide,

now declared his opinion, "He who wishes to obtain salvation without offering adoration and sacrifice to Náráyana (the Almighty Ruler of the universe) is as one who attempts to cross the ocean in a light and shallow skiff."

শৈব উবাচ ।

সেত্বাদিভি স্বেচ্ছকৃপোপপন্নৈ রনৈরুপপন্নৈ রপি নি
বিকল্পে । পোতাধিরোহেণ বিনৈব কে পি রামাদিবৎসাগর
মুত্তরন্তি ॥ ৫৪ ॥

54. Shyva here said, "Mortals either by the mercy of God or by erecting a bridge, cross over a gulph, as is exemplified in the History of Ráma, who was the majestic ruler of Ayodhyá."

রামোপাসকঃ ।

অত্রান্তরে রামোপাসকঃ । রামেতি যস্যাম জনাঃ স্বরন্তঃ । স
সার বারান্ নিধি মুত্তরন্তি । স কস্য বেশস্য কৃপানুবিষ্টো ববন্ত
সেত্বৎ অগদেকনাথঃ । মহানুরারে রপরো নকচ্চিত্তস্যাপি
রূপাণি বহুনি সন্তি । রূপেবু ভেষুপ্যুপপন্নশীলান্ন রামচন্দ্রা দ
পরোগরীয়ান্ ॥ ৫৫ ॥

55. The follower of Ráma spoke, "He who attempts to pronounce even the name of Ráma, is translated from this unsettled Ocean : Ráma is universally known as the self-created Deity, and the preserver of the world ; and what cause can he have to seek the aid of any other being ? since it is he alone who goes by the name of Krishna, and appears in such a variety of shapes."

কৃষ্ণোপাসকঃ ।

অত্রান্তরে কৃষ্ণোপাসকঃ । রাধাদি গোপীজন দৃচ্চকোর
নিপীয়মানানন পূর্ণচন্দ্রাৎ । বংশী নিনাদাজ্জিত জীবতৃষ্ণাৎ
কৃষ্ণাৎ পরঃকঃপুরুষঃ পুরাণঃ ॥ ৫৬ ॥

56. The worshipper of Krishna now remarked, "Rádhá and other females, (the consorts of Krishna) whose eyes are cheering as those of the bird Chakora, were anxiously desirous to satiate themselves with the nectar that issued from the loving countenance of Krishna, which shines like the sparkling moon, and the harmonious sound of whose musical flageolet, or Vamsee, exhilarates the heart of every living creature."

রাধোপাসকঃ ।

অত্রান্তরে রাধোপাসকঃ । কিমহো জীরাধামপি গোপী গ
ণেশু জানামি । আকর্ষণ কলিন্দকন্যাপুলিনে বনেবা গৃহে ঃ
ন্যতোবা নিবসন্ কদাপি । যৎ পাদপদ্মার্চন মন্তুরেণ ননন্দ নো
নন্দকিশোর এষঃ ॥ ৫৭ ॥

57. The Disciple of Rádhá proceeded thus, "Do not compare Rádhá to other female Goddesses, for her true lover is Nanda-kishora, who whether residing on the banks of the Kálindee or Yamuná, or in his palace, hesitates not to fall at her feet, and to repeat those devout expressions without which he is never delighted."

পুনঃ কথনং ।

যামীশ্বরীত্বৈ পরিকল্প্য যত্না দাস্তান মাবেশ্যচ দাসভাবে ।

প্রসাদ মাসাদ্য কটাক্ষভঙ্গী রঞ্জীতকারৈব শিরঃপ্রণামৈঃ ॥
 ভেনাপি গোপালক বালকেন ন্যবেশিষা পুণ্যলতা কলন্তে
 ধন্যোহি কিস্তে কথ্যামি রাধাং তামন্য সামান্যন্তরা বুধী
 যি ॥ ৫৮ ॥

58. The above speaker continued to the following effect, "Krishna is the devoted lover of Rádhá, he adores her as a Goddess with his heart and soul. He prostrates himself at her feet with the hope and expectation that she will cast an indulgent eye upon him, and favour his suit. If then Krishna, who although the offspring of a milkman, is yet a Heathen Deity, thus estimates her worth, and placing his all in so deserving a Goddess, be anxious for fruit from her lovely body as from a promising plant, how mistaken must any one be to suppose her a common or inferior woman?"

কৃষ্ণোপাসকঃ ।

সত্যং সত্যং অস্মাভি রাবেশা দপ্রগিধানেন তথোক্তং ।
 পশ্য । প্রাণেশ্বরী দৈবত দৈবতস্য ঐক্য দেবস্যন্ত রাধীকৈ
 ব । অদ্যাপি রাধাসহিতো যদেষ বৃন্দাবনে নিত্য বিহারশা
 লী ॥ ৫৯ ॥

59. The adorer of Krishna assented to the remark, and added, "All that you have said is just and right, and I concur with you in opinion that it would indeed be wrong on my part to imagine otherwise, since Krishna the chief of the Deities, at this very time continues to enjoy real pleasure at Mathurá with his lovely consort to whom the allusion has been made."

পুনঃ কথনং ।

অপিচ রাধাং বিনা ধ্যায়তি যশ্চ কৃষ্ণং কৃষ্ণং বিনা ধ্যায়
তি যশ্চ রাধাং । ইমা বুভা বপ্যাপন্নমোহৌ বৃথাজনী ভক্তি
রসানভিজ্ঞৌ । রাধাং বিনা তিষ্ঠতি নৈব কৃষ্ণঃকৃষ্ণং বিনা
তিষ্ঠতি নৈব রাধা । সাধারণান্যোন্যরসে নিমগ্নৌ মগ্নৌ মদী
য়ে হৃদি খেলভান্তৌ ॥ ৬০ ॥

60. The Disciple again said, "He who contemplates Krishna without any reference to his beloved Rádhá is like one that vainly calls upon her while regardless of him. Hence it is that either the one or the other is left in darkness. To offer devotion either to Rádhá or Krishna separately and distinctly is fruitless and vain, since the two are united in the strictest bonds of conjugal affection and love."

রামোপাসকঃ সস্মিতং ।

কিমহো শৃঙ্গার রসপ্রাধান্যেনৈব সৰ্ব্বতঃ কৃষ্ণস্য মহত্বং
প্রতিপাদয়সি ॥ ৬১ ॥

61. The pupil of Râma smiled, and began thus to expostulate, "No account respecting Krishna's amours could ever tend to shew his superiority, or prove his character to be religious."

কৃষ্ণোপাসকঃ ।

রামচন্দ্রস্যাপি শৃঙ্গার রসপ্রাধান্য মন্ত্যেব । পরন্তু বিপ্র
লম্বমাদায়েতি বিশেষঃ ॥ ৬২ ॥

62. The worshipper of Krishna here rejoined, "There are many licentious tales recorded in the sacred annals relative to Rámá, and his amorous conduct."

অত্রান্তরে বৈষ্ণব উবাচ ।

কিমিতি স্বমধ্যএব বৃথা কোলাহলঃ প্রারঙ্কো যুবাত্মা । য
এব রামোহি সএব কৃষ্ণো যএব কৃষ্ণোহি সএব রামঃ । অন্যো
ন্যভিন্নৌ নহি রামকৃষ্ণৌ নারায়ণস্যাবতরৌ যদেতৌ ॥ ৬৩ ॥

63. Vyshnava directly afterwards reproved the two disputants thus, "Why do you argue so vainly on a subject which needs no controversy, for it is well known that Ráma and Krishna are the same being who became incarnate in the womb of Náráyana?"

কৃষ্ণোপাসকঃ সবিনয়ঃ ।

প্রভো যদ্যপি নারায়ণবতারত্বেনৈব রামচন্দ্রস্য ঐক্যদে
বস্যাচ সাম্য মায়ীতি তথাপি পূর্ণাবতারত্বেন ঐক্যদেবস্য প্রা
ধান্য মন্ত্যেব পূর্ণাবতারত্বঞ্চ অয়মাণ মপি ক্রিয়াবিশেষে কল্পী
য়তে । যথা আবির্ভূয় গদালি শঙ্খ ধনুরা বিভ্রুচ্চতুর্ভি ভূজৈ
ব্রুজ্জাদৈয় রূপগীয়মানবিভবঃ পীতাস্থরো বালকঃ । কালিন্দী
মতি বর্জমান সলিলা মূলভ্রাতা চাক্ষোদবৎ গজা গোকুলরাজজা
মধ মহামায়া মিতচ্চালয়ন্ । কৃতা তত্রচ পুতনাদিকদনং যৎ
প্রাণিভি দুষ্করং বিশ্বঘির্ষমিদং নিজোদরং গতং সন্দর্শ্য
মাত্রে বপুঃ । গোপীভি বিজহার যঃ শিশুরপি প্রাগল্য মুখেজ
য়ন্তত্তর্কর্ষ মধ্বর্কষৎ সুরপতে রুদ্ভতা গোবর্জনং ॥ আশ্চর্য্যং
জগতো ঐশ্বিলং জনয়তা ইত্যচ কংসাদিকং সন্দর্শ্যাহ কৃতান্ত
মন্দিরগতাপত্যানি পিত্রে পুনঃ । সুস্তা যেন নিশান্তরে মধু

পূরীমধ্যস্থিতা যাদবা নীতা দ্বারবতীং সতীং জলনিধেরন্তঃ
 ক্ষণায়য়া । কিঞ্চ ষোড়শ সহস্র মজসুং কন্যাকাঃ ক্ষতিভূ
 জা মুপভোক্তুং । তাবতীঃ সমকরোনিজমূর্তী স্তত্র তত্র ভবনে
 ভুবনেশঃ ॥ ৬৪ ॥

64. The follower of Krishna thus offered his protesta-
 tion, " Krishna and Rāma cannot be the same, for the
 former by his incarnation manifested great valour,
 particularly in the undertaking of many arduous ex-
 ploits; he was well known by his having a mace,
 a dagger, a shell, and a bow in each hand, by his
 wearing a purple silk robe, and by his exhibiting the
 glories of Brahma; moreover the illusive Krishna hav-
 ing sprung from the race of a cow-herd, crossed over
 the Kālindee river, where he slew many vile cannibals
 which it was impossible for others to do; having been
 taught by his mother (whilst in her womb) such things
 as related to the universe, he was also addicted to sen-
 sual gratifications; he gained the field against his fel-
 low companions; caused Indra's boast of having
 upheld the mountain Govardhana to be set aside; he
 destroyed the Genius named Kamsa, and restored to
 his parents their deceased issue; he crossed the ocean
 and conveyed his household from Mathurá, by his
 magical power, during the hours of sleep, for they
 were ignorant how they had been transported; and he
 used to appear in different shapes, for the purpose of
 having sexual intercourse with his mistresses, who were
 16,000 in number."

পুনঃ কথনং ।

অথচ বিচিত্র দন্তানি সুলোচনানি আভ্র লীলাজিতকার্মু

কানি। স্মরাণি লোম্যানি সুদীপ্তিমন্তি সমন্ততঃ কানিচিদান
নানি। সুবৰ্জ্জলৈঃ কোটর লীন শোণৈঃ ক্লৈগু রনেকাক্ষিভি
রক্ষিতানি। করাল দ্যষ্টানি ভয়ঙ্করাণি ভাষন্তি বক্তৃণি তথা
পরানি শ্যামানি পীতানি তথা। সিতানি রক্তানি রক্তানি পি
বন্তি ভূয়ঃ। কালানলজ্বাল মিবোধমন্তি মুখান্যথো কানপি
বিষকুরন্তি। আশ্চর্য্যরূপা নিজরপমীদৃক যো দর্শয়ামাসধনং
য়ায়। অপিচ যো দৈত্যবশাবতরান্নরেত্সামিহত্য ভূমে রব
তীর্থ্য ভারু। কুরু বিধায় স্বকুলস্য লোকান যভেজসা ব্যা
প্য দিবজগাম। রামাদয়োঽশাবতরা হরেণ্ডেত্তবন্তি সর্বে
পি ভবন্ত নাম। পরন্ত তে হন্ত কথন্ত সাম্য ভজন্ত কৃষ্ণেন সম
ন্ত তেন ॥ ৬৫ ॥

65. The above speaker further proceeded, "Krishna appeared to Arjuna in a miraculous shape, whilst he was attended by many fair damsels, whose smiling faces were enough to charm any man's heart, whose arched eye-brows excelled those of others, whose languishing and beautiful eyes were super-eminently piercing, and whose teeth were like pearls. Krishna having been embodied to bear the burdens of this transitory world on his shoulders, afterwards assumed his seat in Paradise; and as for Rāma and other Deities, they are a part of him, wherefore it is requisite for us to offer our mental adorations to him without hesitation."

ইত্য়াদীর্ঘ্য বিরতে কৃষ্ণোপাসকে রামোপাসকঃ।

কিমহো জীরামচন্দ্রস্য মহিমাননবেং সি আকর্ণরাকর্ণয়
চতুর্ভুজঃ পীত মুকুলধারী হারী মহত্ৰাণ্ডলহস্ত দীপ্তিঃ। রামঃ
পরুস কুতোপি হেতোঃ কৌশল্যয়া লোকি পুরোধবতীর্ণঃ।
তয়া ততঃ স্তোত্রশতোপগীতং কৃতং ভবাত্তোজ ভবাদি দেবৈঃ

কৃণাদদৌরূপ মরুপশালী বিহায় বালী কৃতবিগ্নহোভূৎ । অ
নন্যনাধ্যামবধার্য যত্নাদ্যাং যাচয়ামাস হঠাৎমুনীন্দ্রঃ নিহত্য
রক্ষাং মিচকার রক্ষাং তামেব বালোপি মহাশ্বরস্য ॥ ৬৬ ॥

66. The follower of Krishna discontinued speaking, the worshipper of Rāma having answered thus, "Listen to a miraculous account of Rāma; he had four arms, was clad in a superfine purple garment, had a garland round his neck, and an aspect as brilliant as the rays of a thousand suns; his mother Kowsalyā was much pleased with a shape so admirable and well arrayed. To him devotions were offered by the Deities, Shiva, Brahma, and others; he was transformed into the shape of a human being, was conveyed away by Vishwā-Mitra, for the purpose of being revered, and by him was preserved from the assaults of the horrible cannibals, who used to oppress him."

পুনঃ কথনং ।

শৈবং ত্রিলোকীবিনিবাসভাজাং বলাদমাধ্যোদ্ধরণং
ধনুষ্টুৎ । যো হেলয়া ত্রিরথুবংশংমো জগচ্চমৎকারকরং
বভৃশু । দৈবীং কলাং কামপি কামরূপাং বসুন্ধরাযোনি ম
যোনিজাতাং । নিজাত্মজন্তে জনকেন নীতাং মীতাং বিনী
তাং পরিণীতবানয়ঃ । যো জামদগ্ন্যজ্জগদেক মান্যাত্মহাবলাৎ
কৃত্রিয় কালরাত্রেঃ । মদোদ্ধতা দুদ্ধততাপশাতৈন্ত্য তেজোনিজং
বৈষ্ণব মাজহার । পিতৃঃ প্রতিজ্ঞা পরিপালনায় রাজ্যং পরি
ত্যজ্য জটান্দধানঃ । যো বঙ্কলেনাম্বরমমৃতঃ সন্ বনং গতৌ
লক্ষ্মণজানকীভ্যাং । লোকত্রয়োপদুবকারকাণি ঘোরাণি
ঘোরাযুধ দর্শনানি । নিহত্য রক্ষাং মি চকার রক্ষাং তস্মি
ন বনে সম্বসতাং মুনীনাং ॥ ৬৭ ॥

67. The believer in Ráma again proceeded, " There never was a man in the universe, who had power to wield the weighty bow of Shiva; but it was easily broken by Ráma, the potent Deity in the family of Raghu, a part only of whose body becomes changed into various shapes; his wife Seotá sprang not from Janaka the earth, for Janaka was merely her guardian; Ráma is known to have subdued the powerful Parusa Ráma, who destroyed the Kshetri race, and being once deprived of his kingdom, was banished to his rural asylum, at Dandacá-ranyá together with his consort Seotá and his younger brother Lukshna, according to a decree of his father; there he suffered so much, that he wore the bark of trees, and had his hair matted; but he performed some remarkable acts in the midst of his sufferings, viz. he killed the monstrous cannibals, and protected the Prophets."

পুনঃ কথনং ।

অন্তুর্হিতায়ান্ জনকায়জায়ান্ কার্য্যার্থ মর্ষি ত্রিদশেশ্বর
ণাং । মায়াময়ী কাচিদলোকরূপা সীতা হতা ভ্রত রাবণেন ।
নীলাবশাদ্ভাশরথে রথাস্য সাধারণস্যেব জনস্য কোপি । ব্য
লোকি লোকৈঃ সকলৈ বর্লীয়ান্ প্রিয়াবিরোগপ্রভবো বিকা
রঃ ॥ ৬৮ ॥

68. The believer in Ráma urged furthermore, " The illusive and fictitious Seotá was apparent as heiress of Jániká; she had descended from heaven and was again moulded into her original shape. The Heathen Deities were solicitous to consecrate their ritual ceremonies to her, and she was carried off by Rávana, as related in

the account respecting Ráma. It was not hid from the knowledge of mankind, that when Ráma and his beloved consort Seetá parted, they wept bitterly."

পুনঃ কথনং ।

অত্রান্তরে দামপদং প্রপাদ্য রুদ্রাবতারো মিলিতো হনুমান্ । বনেচরাণামথ বানরাণাম্ সমেলয়ামাস চমুমমাত্যঃ । স প্রস্তুতৈর্দুস্তুর সাগরাস্তঃ সেতুং ববন্ধ প্রতিবন্ধহীনঃ । চমুম মূহেন বিবেশ রামো লঙ্কা মলঙ্কামপি কামরূপাং । কারা গৃহে যা সুরসুন্দরীণাং মহেন্দ্র চন্দ্রাদি সুরেশ্বরীণাং । গম্যান যা দানব মানবানাং ত্রিরাজ রাজানুজ রাজধানী ॥ ৬৯ ॥

69. The Speaker in defence of Ráma proceeded further to say, "Ráma became incarnate in the person of Vishna, and was accompanied by Hanoomána or the deified monkey, with a great number of other apes to Lunká, the capital inhabited by Rávana, who was the younger brother of Kubira. At that city there was a seraglio where the daughters of the Deities used to be confined, and access to it was debarred by a bridge, which was an impediment in the way; but Ráma surmounted the difficulty, and passing over the bridge reached his destination."

পুনঃ কথনং ।

তত্রৈত্রজিহ্মক্ষণবাণলক্ষ্যো ভূত্বা সমং রাক্ষসলঙ্কলৈকঃ । তচ্চক্ষুয়া তর্কিত সর্বলোকং বিবেশ কীনাশনিকেষু মাত্ত । স্বগচ্ছ হস্তীশ্বর হস্ত মুগুং হস্তেন লঙ্কাঙ্কিত আচকর্য । যঃ কুস্ত কৰ্ণঃ সজ্জগাম ধাম যমস্য রামস্য শরৈঃ ভিন্নঃ । পুরা হরা দা প্তবরেণ দৃষ্টো বিজিত্য ভূয়ঃ সকলাং ত্রিলোকীং কৈলাস

માવેશવશેન નહોતો રાવાન મપ્યાહુતવાન્ બનીયઃ । જગત્રયો
 પદ્મવકારકમ્ય રણજ્ઞનોમ્યાદ વનજ્ઞતમ્ય । ઋણેન ટિઙ્ઘેદ નિ
 રાન્સિ તમ્ય નનાપિ રામો નનકન્નરમ્ય । નન્ના પ્રપન્નાર વિ
 ડીયગ્ય લક્ષ્મિપત્યાન્ રથૂવન્નહન્નમઃ । માય્યામયોન્ તામૂ
 પનોય મોતા મયો પરીક્ષામિયતો નિવેશ્ય । મન્પશ્યતા મે
 વ મૂરેશ્વરાગાન્ બ્રહ્માદિકાનાન્ સ્તુવતઃ પુરસ્તાન્ । નિઃસારયા
 માસ હ્તાશકૂળાન્ પુરાતનીન્તામવતીર્ણ લક્ષ્મીન્ ॥ ૧૦ ॥

70. He continued to add, "Indrajit, the eldest son of Rāvana, was destroyed together with a million of imaginary monsters. At the time of his destruction he was furnished with a pointed shaft by Lukhana. The monstrous elephant of Indra, by name Oyrāvata, was killed by Kumbhakarna, who was the second brother of Rāvana, a triumphant warrior in all his exploits throughout the universe by the blessing of Shiva, and who in a state of ecstasy, and by his vigorous power, rescued Kylāsa from its yoke, which was a lofty mountain that had been the residence of Shiva. Rāma in a short space of time pierced the ten-headed giant Rāvana, with his sharp dart, and was pleased to grant the sovereignty over Lankā to Vibheeshana, the youngest brother of the late Rāvana. The beloved Seetā, the consort of Rāma was brought up before him to pass through a fiery ordeal, and the whole body of the Gods was assembled to witness this miraculous scene, in which her chastity was manifest as it preserved her from being burnt to death."

પૂનઃ કથનમ્ ।

વિરિક્ષિ પશ્યાનન નન્ પ્રવેશ્ઃ કાટ્યેન્ન વાઙ્મતિ તાર્ગવો

তৈ স্বষ্টে ত্রিলোকো জনতাভি রাভি রুচাবচৈ চৈব বচোবিশে
 ষৈঃ । নাকেশ লঙ্কেশ কপীশযুথৈ বৃত্তো হনুজেনানুগতঃ স্বকী
 য়াৎ । পুরীং সদারোহয় মূদারকীৰ্ত্তি বিমান মাক্ৰহ্য সমাজ
 গাম । রুদৈঃ সমুদৈ বনুভিচ সূর্য্যঃ সিদ্ধৈশ্চ সাধৈর্দশভি
 দিগৌশৈঃ ব্রহ্মসিদ্ধৈর্বিধিনাভিষিক্তঃ সপালয়ামাস মহী
 মহীনাৎ । উত্তার্য্য ভারং জগতাং ত্রয়াণাং নিহত্য রুক্ষাংসি
 বিভত্য ধর্ম্মং । রামো হবসানে সকলা মযোধ্যাং মহৈব নীত্বা
 দিবমাক্ৰরোহ ॥ ৭১ ॥

71. The professor of Rāma continued speaking as follows, " Rāma is venerated by the Heathen Deities, viz. Brahmá, Shiva, and others ; for having descended from the upper regions he was escorted by them to his royal residence at Ayodhá, where submission was shewn to him ; he became the ruler of the wide universe, and the people of the earth began to experience his favours. He introduced religion among his attendants, slew many horrible monsters, and ascended to his usual place of residence with his followers."

পুনঃ কথনং ।

ইতাবশেষান পরিহৃত্য বন্ধুন কৃষ্ণোঃপয়িত্বা বনিতাঃ পুলি
 ন্দে । বিস্তার্য্য লোকে কলিরীতি মেকাং দিবং গতঃ কেবল
 মেকএব । তৎকথং কৃষ্ণঃ ক্রিয়াভিরপি রামচন্দ্রাদধিকঃ
 ॥ ৭২ ॥

72. The above speaker proceeded, " Krishna having passed his life at Mathurá left his surviving friends and beloved consorts among impure people ; and though the Kálee yuga, or the Iron-age, was the period in which

he existed and evil actions have since that period been introduced, yet his deeds are not likened to those of Rāma, as related in the narration concerning him; wherefore Krishna does not surpass Rāma."

বৈষ্ণব উবাচ ।

হাহন্ত যুবয়ো রুদ্যাপি বর্তমান এব ব্যামোহঃ তৎযুবাভ্যাং
নশ্রুতো বিষ্ণুসিদ্ধান্তঃ । লোকে গৃহীতা কৃতিকস্য তস্য নবান্তবঃ
কোপি বিকার আন্তে । পরং জনস্যেব সমস্ত কার্যে লীলাবি
লাসঃ পুরুষোত্তমস্য । ত্যাগোহি রাজ্যস্য বনে নিবাসো দারু
পহারোমুখিসেস্তবন্ধঃ । রুক্মিবধাদিশ্চ বিলাস মাত্রা চকার
ভূমাববর্তীয্য রামঃ ॥ ৭৩ ॥

73. The pupil of Vishnu here broke out in this strain, "Why are you too engaged in vain colloquies? Are you not well acquainted with the real account of Vishnu? Do you not know that appearing in human shape, he descended from heaven to shew clemency to his fellow-creatures, and that his character was unimpeachable, having gained universal applause, whereas Rāma was banished to some dreary place, and stripped of his royalty, the only thing remarkable in his conduct having been the destruction of some evil spirits by the erection of a bridge."

পুনঃ কথনং ।

প্রকাম খেলা বুজসুন্দরীতি স্ত্যাগোপি তাসাং জনধৌ নি
বাসঃ । ভূভারনাশঃ স্বকুলকরশ্চ দারোপসঙ্গাদিচ কৃষ্ণলীলা
॥ ৭৪ ॥

74. The disciple of Vishnu went on, "Krishna left his amours, and refrained from the company of his beloved consorts at Bruja ; He thus struck at the root of his race, and it consequently became extinct ; he used to reside in the ocean Kshiroda."*

পুনঃ কথনং ।

রামস্য ভক্তো প্যথ কৃষ্ণভক্ত স্তথা নৃসিংহাদিক ভক্তিশা
লী । সর্বোং প্যায়ং বৈষ্ণব শাস্ত্রবিদ্বি নির্বেদিতো বৈষ্ণব এ
ব লোকে । যো হেষ্টি রামং ভজতে তু কৃষ্ণং যো হেষ্টি কৃষ্ণং
ভজতে তু রামং । ইমাবুভৌ বৈষ্ণব সৰ্গ মার্গে বহিমুখেন
নিবেদিতৌ স্তঃ ॥ ৭৫ ॥

75. The above speaker continued, "He who worships Ráma, Krishna, or Nurasingha, is called Vysht-nava. He who disregards Ráma, and adores Krishna, is ever disappointed of the blessings which are conferred on the followers of Vishnu."

পুনঃ কথনং ।

অতো মহেশোপি বিহায় ভেদবুদ্ধিং সদা সেবত এব বি
ষ্ণুং । রামঞ্চ কৃষ্ণঞ্চ তথা নৃসিংহং তথা ইয়গ্ৰীব মুখ প্রভে
দং ॥ ৭৬ ॥

76. He further stated, "The worshipful God, Mahesha,† hesitated not to offer his prayers to Ráma, Krishna, Narásingha and Hayagreeva, in their incar-

* The name of one of the seven seas in Hindu Geography.

† One of the names of Shiva.

nate natures; and it is obvious that Rāma is superior to all."

শৈবঃ সকোপমুবাচ ।

অহো ভবানের শিবঃ মহেশঃ বদন্ বদন্তান্য মনেন সে
ব্যঃ । ব্যাঘাত পাতো বদন্ত স্তুবায় মাপাত্তো দুষণ মাহ
সম্যক্ । ইশো মহেশঃ পরমেশ্বরো বা মহেশ্বরঃ কেবল মীশ্ব
রো বা । সমাশ্ৰয়া কঃ কথিতো মহন্তি শিবাদৃতে বেদপুরাণ
বিভিঃ ॥ ৭৭ ॥

77. The defender of Shiva became vexed and expressed himself thus, "It is folly to say that Mahesha ever paid religious honours to subordinate Deities. The bare assertion manifests prejudice, as it is averred by our sacred writers that there is no difference between Shiva and Mahesha, that they are one being bearing two names, and that the same actions are common to both."

বৈষ্ণব উবাচ ।

সম্মিতঃ ইশ্বর ইতি নান্নৈব ঐশ্বর্যমায়োতি । পশ্য ভাবঃ
ভগবতো বিষ্ণো ঐশ্বর্যঃ বেদপুরাণাদিসিদ্ধঃ ॥ ৭৮ ॥

78. The worshipper of Vishnu hearing this smiled, and said, "Is it not mentioned in the holy writings, that God is not known by his name only; but by his attributes, and Vishnu made himself conspicuous thereby, as is authenticated in the Vedas and Puranas."

বিশেষা স্তাবদৈশ্চর্য্যং পশ্য।

শিবঃ শ্মশানে চিতিভস্মধূসরঃ কপাল মালাস্থি ভুজভুসরণঃ
মতাল বেতাল পিশাচ মণ্ডলে নটনটনন্ত ইবান্ধভূষণঃ।
দিগম্বরো মুক্তজটো বিরূপদৃক্ জ্বলললাটাগ্নিশিখাবলে
হিতঃ। অমঙ্গলং রূপমিদং দধৎকথং ভজজ্ঞানানাং বিদ
ধাতু মঙ্গলং। উপাসকো যো যদুপাসনারতঃ সতং স মে
তীতি সতঃ শ্রুতং ময়া। অতঃ শিবান্নাধনতঃ পিশাচতাং
কথং নয়ায়াদিতিমে নিবেদয়। অনেন রূপেণ চ সঙ্গদানয়া
ক্রিয়াভি রেতাভিরুদীরিত স্থিতিঃ। মহেশ্বরাত্মা মপি লঙ্ক
বানয়ং। মহেশ্বরত্বং কথমেতু বাস্তবং ॥ ৭২ ॥

79. This speaker again went on, "Behold and consider the description of Shiva. His body is besmeared with funeral ashes, a festoon of mortal bones is hung round his neck, he is surrounded with deadly asps, and attended by a host of evil spirits, known by the names of Tāla and Vetāla, &c. he is disrobed of his apparel, his hair is dishevelled, his eyes look dismal, and his forehead sparkles with fire. How then can his person be the object of adoration? and how can one by venerating him obtain eternal bliss? He who associates with evil spirits is one of their members; but no divinity."

ইতি বিস্মিত মুদীর্য্য বিরতে দৈবশব্দে শৈবঃ সকোপং।

অনন্তরূপস্য শিবস্য লীলয়া বিহারশীলস্য বিচিত্রকৰ্ম্মণঃ।
অনেনরূপেণ চ ভীষণেন তৎ স্বরূপহানি ন ভবেৎ কথং ন। কিঞ্চ
সুখস্বা কুতস্তস্য দুঃখং কুতোবা কুতঃ সুন্দরত্বং কুতো ঐসুন্দর

ত্বং । অনৈকৈঃ স্বরূপৈ রনৈকৈঃ প্রকারৈঃ সদা লীলয়া খেল
ত চ্চিয়য়স্য ॥ এতাদৃশস্যাস্য মহেশ্বরস্য বিহারশীলস্য বি
চিত্ত রূপৈঃ । সাদৃশ্য মায়াভূ হরিঃ কথয়া যেনাপি নেত্রেণ
সমরূকো যঃ ॥ ৮০ ॥

80. The defender of Shiva felt much displeased, and replied abruptly, "Shiva has numberless miraculous shapes, his actions are mysterious, his purity is not affected by his assuming a mortal body, he is not subject to misery, and happiness is his portion, his beautiful or vile image is of little moment so long as the eternity of his life is certain, and he enjoys uninterrupted felicity. He is so far superior to Vishnu, that he is adored by him."

অথ সরস্বতী অধিষ্ঠানং ।

অত্রান্তরে কোপি সমাজগাম সমন্ত বিদ্যার্ণবকর্ণধারঃ ।
পুণ্যপুং রূপধরাদরেণ সরস্বতী মূর্ত্তিমতীৰ সাক্ষাৎ ॥ তং
বীক্ষ্য লোকে শ্রুত পূৰ্ব্বকীর্ত্তিঃ ভেজোবিশেষানুস্মিত স্বরূপং ।
বিষং সমাজে নৃপতিশ্চ দূরা দভূপিতঃ সন্তুমনমুদ্বিগ্নঃ । আগ
ত্যাথ সৰ্বতোঃ বৈলোক্য প্রভুং প্রত্যাহ সঃ । সূৰ্মগুতা পণ্ডিত
মণ্ডলৈরিয়ং ভবৎসভা দেবসভেব দৃশ্যতে । অহো বিচারঃ
কতমঃ প্রবর্ত্ততে মমৈতদাকর্ণন কৰ্ণকৌতুকঃ ॥ ৮১ ॥

81. A Pandita or learned man made his appearance among the disputers. He looked as if he were the female Deity Saraswatee, or the Goddess of Science, who had assumed the shape of a man. On his appearance, all those who were present began to shew him respect and esteem, and begged him at the same time to be seated. The Pundit then spoke in an eloquent manner

to this effect, "Since this place is so well crowded by people as enlightened as any learned Heathen, I am extremely anxious to hear what are the discussions you are carrying on."

অথ প্রভুঃ সবিনয়ং ।

সংপ্রতি প্রবর্ত্তমানোঃ শৈববৈষ্ণবয়োবিবাদঃ । শৈবঃ শিবং মহত্ত্বেন প্রতিপাদয়তি । বৈষ্ণবস্তু বিষ্ণুং তদত্র বিষয়ে মাধ্যস্ত্য মবলম্বয়ন্তো ভবন্তোঃস্মাদৃশাং সংশয় মপনয়ন্তু ॥ ৮২ ॥

82. The Monarch here replied, "The matter in dispute is, whether Shiva or Vishnu is the object of veneration, and the disputants are the followers of those two divinities; wherefore I beg to refer to your discriminating judgment for a right answer and one that may terminate the dispute."

অথ সকল বিদ্যানিধিবিদ্বান্ কিমত্র বিষয়ে মাধ্যস্ত্য মস্মাকং আকর্ষণ্য তাবৎ ।

কালস্তুচ্ছুরঃ কলিঃ কলিময় স্তম্ভিন্ কিয়জীবিতং সন্মতিঃ কিয়তী কিয়তাপিমতি বিদ্যাবলং বা কিয়ৎ । কিং ক্রমো মহিমান মস্য চ মহামোহস্য হাস্যান্নদং যন্তত্রাপি চ গর্হ পর্হতধরো বর্হর্হি সর্হোজনঃ ॥ ৮৩ ॥

83. The Pandita thus began, "My opinion will be of little avail in regard to the argument; listen, notwithstanding to what I have to say, since man in his best state is subject to all the evils attendant on this life, and his existence is but of short duration; his

reasonings, how proud soever he may be of his knowledge, or even of his possessions, are not to be relied upon; it is consequently useless to attempt to aggrandize one Deity at the expense of another."

পুনঃকথনং ।

প্রভো তস্মাদন্যোনি্য সৰ্ব্বদা গৰ্ভমপহায় যদি পর্যালো
চয়ন্তি তদা নেদৃশা বাদা ভবন্তি । বহুধাৰ্ম্মিণ্যেব কলি বলিনি
কলৌ যুগে ঋগিগত কতিপয়শাস্ত্রার্থৈরেব পাবণপ্রায়ৈঃ
পণ্ডিত মনৈর্মোহিতাঃ শৈবা বিষ্ণু বৈষ্ণবাশ্চ শিব নি
ন্দন্তো ভক্তি বিশেষাভিমানিনো মুক্তি মাকাঙ্ক্ষন্তি । বস্তুতস্ত
ময়া পুরাণোপপুরাণযুক্তাঃ সাক্ষাচ্চ বেদাঃ স্মৃতয়ঃ সমস্তাঃ ।
শাস্ত্রাণি সৰ্ব্বাণি বিলোকিতানি নক্কাপিদৃষ্টাঃ শিববিষ্ণুভেদঃ
॥ ৮৪ ॥

The Pundita continued :—

84. " Were you all to consult the sacred books deliberately, and without suffering yourselves to be confused, I doubt not there would appear nothing disputable in what they contain; although from a slight knowledge of the Shástras, men are divided in their sentiments, some extolling Shiva and some Vishnu, which is wholly attributable to their imperfect knowledge, however earnest they may all be in placing their faith in the one or the other for the salvation of their souls. From the perusal of many religious codes contained in the Vedá, Purána and Smriti, I have found no difference between Shiva and Vishnu."

পুনঃকথনং ।

অহং পুনঃ পণ্ডিতমণ্ডলীং তাং পৃচ্ছামি সৰ্ব্বামপি তে
বদন্তু । ঋতৌ ঋতৌ শাস্ত্র পুরাণমধ্যে কেনাপি দৃষ্টঃ শিব
বিষ্ণু ভেদঃ ॥ ৮৫ ॥

He went on to address them :—

85. "I am desirous to know from these intelligent persons, whether they have ever met with a single passage in the books purporting to exemplify the divinity of these Heathen Gods as of two distinct beings."

অথ সৰ্ব্বৈ তাকিকপ্রভৃতয়ঃ পৌরাণিকাদ্যাশ্চান্যে
যুগপদৃচ্ছঃ ।

মহেশনারায়ণয়োৰ্বিভেদো নক্বাপি দৃষ্টোনখলু ঋতৌ
বা । অদৈত্যয়োরেব মুখান্নবীনঃ সৰ্ব্বৈরপি ঋয়ত এববাদঃ ।
শিবস্য বিষ্ণোঃ পরমুক্তিরেষা পুরাতনী ঋয়ত এব সৰ্ব্বৈঃ যশ্চা
বয়োৰ্ভেদ প্রিয়ং কৰোতি নরঃ সঘোরং নরকং প্রয়াতি
॥ ৮৬ ॥

The Courtier, an intelligent speaker, proceeded in these words :—

86. "No one has yet been able to give an explanation of the difference between Mahesha and Nārāyana; but the disputants here have done so. I believe, however, that he who makes a distinction between Shiva and Vishnu, is the author of his own misery."

অথ সকল বিদ্যানিধি বিদ্বানুবাচ।

অতো হনয়ো ভেদবিশৌ কদাপি কার্য্য নবুদ্ভিঃ সঙ্গুপাস
কেন। সদা বিচার্য্য। পর মেবৈতব নচেদনায্য। ভবিতৈব
ভক্তিঃ। হরো হরৌ বাপি মনঃ পুসন্ন যস্মিন্ ভবেৎ সোঃ
য়ম্পাসনীয়ঃ। মুক্তিঞ্চ ভুক্তিঞ্চ ভতো যথেষ্ট মবাণ্যতে
নুনম্পাসকেন। শিবো ভুক্তিঃ প্রচুরা যদিহ্যন্তজেচ্ছিবত্বেন
হরিন্ তথাপি। হরৌ ভুক্তিঃ প্রচুরা যদিহ্যন্তজেচ্ছিবত্বেন
হরন্ তথাপি। শিবোপি বিষ্ণুন্ ভজতে কদাপি বিষ্ণুঃ
শিবন্ বা ভজতে কদাচিত্। পরম্পরাভেদবিবোধনার্থ মথ
প্রবৃত্ত্যর্থ ম্পাসনায়াঃ ॥ ৮৭ ॥

The Pundita added :—

87. "He who loves truth, and ventures not to separate Shiva and Vishnu, and make them distinct beings, or to corrupt his own morals, will for ever ensure to himself freedom from misery. The consideration, that Shiva and Vishnu are one, is so very reasonable, that no prudent person can contradict it. Wherefore, if either the one or the other be venerated, it is the same, for in either case their votaries are likely to be saved. If any be eager to worship Shiva, he must place his belief also in Vishnu, for to think of venerating the former without believing the latter to be equal, is altogether vain. Has it not been affirmed that sometimes Shiva is transformed into the nature of Vishnu, and vice versa? Hence we conclude, that the two are as one Divinity, and all ill-disposed men should reform their foolish notions regarding them."

পুনঃ কথনং ।

যেচাঅনো নুন মভেদতায়্য শরীরভেদাদপি ভদমাহঃ ।
তেষাং সমাধানকৃতে হরেণ দেহার্জহারী হরিরপ্যকারি ॥
৮৮ ॥

This most learned Pundita again spoke to the following effect :—

88. " In order to remove from your minds the doubt as to whether Shiva and Vishnu are one being, I beg to represent to you, that both were incarnate in the person of Hari-Hara."

অথ মানন্দং সাধুসাধু ইতি মর্ষকৃত্তে নামাগু মবলোক
য়ন্ পুনরাহ । যে কেচিৎ পুরুষা নিজাঅনি চিদানন্দপ্রবোধ
প্তয়ে যত্ননাশ্লিষবাসনা হতবিশিৎ বাঞ্ছন্তি বাঞ্ছন্ততে । বাঞ্ছ
মো বয়মান্ত তৎফলকৃতে চিত্তে জরীজৃম্বতা মস্মাকন্তু নিরন্ত
রং হরিহরাষ্টৈতাস্মিকা বাসনা ॥ ৮৯ ॥

89. The Courtiers hearing all this felt much delighted, and began to extol the Pundita, who replied very circumspcctly thus, " Every soul has a particular desire to give up the enjoyments of this life in the hope of gaining salvation, and it is for this that all enlightened people make both Shiva and Vishnu the object of their praise and reverence, that they may obtain bliss."

THE END.

ଟଙ୍କାପତ୍ର ।

ପ୍ରକ	ଅପ୍ରକ	ପୃଷ୍ଠା
ମୂର୍ଦ୍ଧା	ମୂର୍ଦ୍ଧା	୫
ଇତ୍ୟାଚେ	ଇତ୍ୟାଚ	୧୫
ସ୍ବାଗତଂ	ସ୍ବାଗତଂ	୧୦
ସ୍ଥିତଃସ୍ଥିତି	ସ୍ଥିତଃସ୍ଥିତି	୧୧
ମେତସ୍ଥି	ମେତସ୍ଥି	୧୧
ଧର୍ମାଃ	ଧର୍ମାଃ	୧୧
ଭୃଗେହ	ଭୃଗେହ	୧୧
ପ୍ରତ୍ୟାକ୍ଷାନିଷ୍ଠା	ପ୍ରତ୍ୟାକ୍ଷାନିଷ୍ଠା	୧୧
କର୍ତ୍ତୃନ୍	କର୍ତ୍ତୃନ୍	୧୧
ଏ	ଏ	୧୧
ନିଜୋଦ୍ଭବ	ନିଜୋଦ୍ଭବଂ	୧୫
ଭେଦ	ଭେଦ	୧୧

ERRATA.

Read	instead of	Page
Chirunjeeves	Chirusjeeves ...	Advertisement.
Shiva	Shivya	3
Vibhooti	Viodooti	6

VIDVUN-MODA-TARANGINEE;
OR
Fountain of Pleasure to the Learned.
TRANSLATED INTO ENGLISH.

BY
RAJAH KALEE-KRISHNA BAHADUR,
M. A. S., C. M. R. A. S., &c. &c.

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1834.

विद्वन्मोदतरङ्गिणी ।
अर्थात्
बुधानन्दसिन्धुः ।
राजश्रीकालीकृष्णवहादुरेण
तद्भावार्थमिंलक्ष्मीयभाषयाऽनुवाच
द्वितीयवारं संशोध्य
एतन्मूलं देवनागराक्षरेण
कलिकाता शोभावाजारस्थयन्त्रे मुद्रितेति ॥
॥ १७५६ ॥

विद्वन्मोद तरङ्गिणी ।



अर्वात्

बुधानन्दसिन्धुः ।

अयम्विबन्धो महामहिमपरमप्रतापप्रचण्डदीर्घः

श्रीलश्रीमहार्क उलियम् केविष्टिस् वेन्डिङ्ग

भारतवर्षीय

गवर्णरजन्रेख कमेखरेष्टिप्

इत्येतत्समाप्त्यस्यानुमत्या

श्रीकालीशृणुदेवेन

तन्महोदयनामोद्देष्टेनप्रतिष्ठितः ॥

. TO
HIS EXCELLENCY
THE RIGHT HONORABLE
LORD W. C. BENTINCK,
G. C. B. AND G. C. H.
GOVERNOR-GENERAL AND COMMANDER-IN-CHIEF
OF
INDIA,
&c. &c. &c.
THIS SECOND EDITION
IS MOST HUMBL Y INSCRIBED
(WITH PERMISSION)
BY
HIS LORDSHIP'S
MOST HUMBLE & DEVOTED SERVANT,
KALEE-KRISHNA.

ADVERTISEMENT.



THIS tract contains a brief account of the mode of Gentoo worship, as well as of the discussions kept up among different sects of Hindus, in support of the self-existence of the Supreme Creator.

The Translator of this work, has to acknowledge the valuable assistance he had received from several of his literary friends in the progress of the first translation; and more particularly from his much esteemed Cousin, Bábu Krishna-Chandra Ghôsha.

The tract is taken from an original *Sanskrit* Work by CHIRUNJEEVI, the Pandita of Gwôra,* written upwards of 100 years ago, and is rendered into English in the hope that many may feel delighted and instructed at the perusal of a production which contains so much relative to the belief and religion of the Hindus.

The present edition in English and *Sanskrit* printed in the *Déva-nâgarî* character, has been made at the suggestion of Mr. C. E. Trevelyan, the Deputy Sec. to the Govt., and highly approved by Mr. Secretary W. H. MacNaghten, and Capt. A. Troyer, A. D. C. for the better understanding of the inhabitants in the Upper Provinces; which, the Translator trusts, will be favorably accepted.

KALEE-KRISHNEN,

SHIOBHA-BAZAR

the 23d. April, 1834. }

* The name of a Province of Bengál lying on the banks of river Gangâ, the ruins of the capital of which province are still very extensive.

VIDVUN-MODA-TARANGINEE.



It is related that in former times, there lived a king whose name was Vikrama Sēna. On one occasion, he gave an entertainment, at which were present ministers, priests, friends, and Panditas of several classes, whose qualifications were of the first order, like those of Indra.

When persons of different faith appeared there in succession, one of the courtiers (who was a man of superior virtues,) began to introduce them to his majesty by giving a description of all the holy performances belonging to their respective creeds; they then commenced in turn to bless the king in reciting their own composed benedictory stanzas.

After which, there arose a religious discussion on the existence of the Supreme Creator.



विद्वन्मोदतरङ्गिणी ।

वैष्णव आगतः ।

अथ सर्वे समाह्वताः पुरुषतपुरोहिता इव वि
द्वांसःक्रमशः प्रविशन्ति स्म । तत्र प्रथमतः प्रविशन्त
वैष्णवमालोक्यकोप्येकःसकलशानाभिज्ञो विदित

परमतत्त्वो निजगाद प्रभुं प्रति ॥ आनासमूर्ध्नि तिलको
 बहुशङ्खचक्र पद्माङ्कितोज्ज्वलवपुर्धृतपोतवासाः ।
 कण्ठे ललामतुलसीखजमादधानः श्रीमानयं हरि
 कर्था कथयन्नुपैति ॥ प्रविश्य च सः ॥ ईषन्मीलितलो
 चनो दृढतरप्रावहयोगासनो यद्गङ्गादिसुरेन्द्रवन्दि
 तपदः शम्भुः स्वयं ध्यायति । वैकुण्ठैकनिकेतनं जग
 दभिधाप्य स्थितं लीलया तद्गङ्गाधरवपुः सदैव
 मुदितं चेतः समालम्बतां इत्युचे ॥ १ ॥

Enters Vyshnava.*

"He is marked with Tilaka, that is, with the mark of his sect on his nose, and has several dots † upon his body; he wears a yellow coloured cloth, and has a wreath of Tulasi ‡ round his neck; he utters incessantly the name of Hari, the Supreme Being, and taken his seat, he pronounces the following benediction on your highness."

BENEDICTION.

I "May he whose foot is venerated by Bramhà, Indra, and Mahādéva, who by sitting in a corner of Vykunt, ha, || pervades every other spot, and whose immortal frame is called Bramhà, illumine your reasoning faculty."

* The follower of Vishnu.

† Made of Shankha (Shell), Chakra (Disk), Gadà (Mace), and Padma (Water-lily).

‡ The name of a plant (Ocimum sanctum) held in religious veneration by the Hindus.

|| The Paradise of Hindus.

शैव आगतः ।

अथायान्तं शैवमालोक्याह सः । श्रीमानसावेति
जटाश्रमेऽलिर्धाम्रत्वगालम्बितमध्यभागः । विभूतिस्तु
भूषिताखदङ्गो रुद्राक्षमालाकलितोर्द्धदेहः ॥ प्रवि-
श्य च सः ॥ यं गायन्ति सदा समस्तभिगमा ध्यायन्ति
यं योगिनो यस्याश्चा मधिगत्य दैवतगणाः कुर्वन्ति ह
द्यादिकं । सोऽयन्त्वामवतामिराकृतिरपि धातुं जगत्
साकृतिरर्थायन् खं खयमेव सर्वजगती प्रियाकरः
शङ्करः इत्युच्यते ॥ २ ॥

Enters Shyva.*

"His head is covered with matted hair, his waist girded with tiger skin, and his body decorated with Vibhūti, † from the upper part of which, is seen suspended a garland of Rudrāksha. ‡ "

BENEDICTION.

2 " May he whom the Vēdas§ always sing of, and the Yōgis or devoties constantly contemplate ; by whose authoritative command deities are created, protected, and destroyed ; He who, though be incorporeal, yet for the salvation of his people became corporeal ; even He whose only reflection is his own glorious self and who enlightens the world, preserve your life from danger."

* The follower of Shiva.

† The ashes of ox-dung.

‡ A tree, the fruit of which is used by Hindus to make rosaries, *Elaeocarpus ganitrus*.

§ Rikha, Yayaha, Sama, and Atharva.

शाक्त आगतः ।

अथायान्तं शाक्तमालोक्याह सः । जवापुष्पं
मूर्द्धि खज मुरसि मल्लीसुमनसां ललाटे प्यारक्तं
तिलकमनुलिप्तं मलयजं । दधानः सानन्दं निज
हृदि परब्रह्ममहिषीं समायातः साक्षादपर इव
वाचस्पतिरयं ॥ प्रविश्य च सः ॥ यामासाद्य विधी
यते हरिहरब्रह्मादिभिर्देवतैः स्वीयं स्वीयमतीव
दुष्करतरं कर्म क्षणालीलया । सा दुर्गा भवभीति
रीतिशमनी लोकत्रयत्रायिणी भूयाद्दः प्रतिपक्षप
क्षदलनी वाञ्छाफलोत्सासिनी इत्युचे ॥ ३ ॥

Enters Shākti.*

" His head is crowned with a beautiful red flower called Javā ; his neck adorned with a garland of crimson flowers ; and his brow painted with horizontal lines of red sanders. He makes Bhagavati (the wife of Shiva) the real object of his meditation, and is equal to Vāchaspati † in knowledge."

BENEDICTION.

3 " May all your desires be realized by the favour of that Durgā, through whose assistance Hari-Hara, Bramhā and others, perform their respective arduous tasks in a moment without any trouble, and who is the author of the redemption of the universe, the only Goddess who has the power to remove worldly calamities and to vanquish and overcome enemies."

* The follower of Shakti, the wife of Shiva.

† The master of speech, one of the names of Vrihashpati.

हरिहराद्वैतवादी आगतः ।

अथायान्तं हरिहराद्वैतवादिनमालोक्याह सः ।
 अयमितस्तुलसी दलमालया कलितभस्मललाम
 कलेवरः । हरिहरौ शरणोकरवाणिता विति विभा
 वनभाषणतत्परः ॥ प्रविश्य च सः ॥ मञ्ज्वाविष्टम
 नाः सदैव कमलासक्तो विषादोविभुःकावासोऽव
 विभूतिमान् गिरिवराधारोऽभयावलम्बः । सर्पाधी
 शधरो विपुङ्गवचरो लोकत्रयानन्दको भूयादो हृद
 यङ्गतः प्रतिलव कुण्डोऽववा.शङ्करः इत्युच्यते ॥ ४ ॥

Enters Hari-Hara Advytavādi.*

"His neck is decorated with rosaries of holy basils, and his corporeal frame besmeared with ashes; he is well skilled in pronouncing the names of the two Gods, who are the objects of his adoration."

BENEDICTION.

4 "May your heart be the perpetual receptacle of Krishna and Shankra whom Bramhā constantly contemplates, and who is either the lover of Lakshami, the Goddess of Fortune, or is pleased with the flower called padma or water-lily; who is purely bright, or the drinker of mortal poison; who is the sole lord of the universe, or is that on which the sun exercises his powers; § who commands immensity of fortune, or has his body embellished with

* The follower of both Krishna and Mahādeva as one person.

§ According to Hindu mythology Shiva has three eyes, in one of which the sun sparkles, in another the moon, and fire in the third,

Vibhūti ; who is the possessor of the mountain Gōvardhana, or whose habitation is in Kylāsa ; * who is the great governor of Dwārakā † or the husband of Durgā ; who holds in his hand the deified serpent Ananta, or has that which is called Kālā for the ornament of his luminous body ; who rides either on Garura ‡ or on a Bull ; and who is the only source of universal bliss."

नैयायिक आगतः ।

अथायान्तं नैयायिकमालोक्याह सः । परिकल्पिततर्कपरम्परया विदुषः कलयन्कृणतुल्यतया । अयमेति गिरामधिदेवतया सहितोरसनापरिखेलितया ॥ प्रविश्य च सः ॥ यः सृष्टिस्थितिसंहतीर्वितनुते ब्रह्मादिसूक्तिचिकैर्यस्याधीनतया स्थितानि सदसत्कर्माण्यपि प्राणिनां । नित्येच्छाकृतिबुद्धिमानवपरो जीवात्परात्मा खयं सोऽयं वो विदधातुर्णमचिराच्चेतोगतं यद्भवेत् इत्यचे ॥ ५ ॥

Enters Nyāika. §

* On his tongue Sharaswatī, the Goddess of speech, and eloquence, appears as it were to sport ; he looks upon all, himself excepted, as a straw in point of knowledge."

BENEDICTION.

5 " May the desire of your heart be granted through

* The Paradise of the Hindus, the dwelling place of Shiva or the lofty mountain on the great range of Mas or Himālaā.

† The name of a city renowned in Hindu writings as the residence of Kṛṣṇas.

‡ The regent of birds, according to Hindu mythology.

§ The student in philosophy.

the kindness of him, who having created Bramhā, Vishnu, and Mahēshwara, allotted to them the power of creating, protecting, and destroying, who has appointed good and evil for the human race, and exists perpetually an upright, and an all-wise Being, far above the earthly mortals.

मीमांसक आगतः ।

अथायान्तं मीमांसकमाश्लोक्याह सः । वेदार्थं
सार्थेषु गताभ्यकारो ददप्रतो यमपहीतदीशः । अ
सौ ददत् कर्मविधामशिसं समेति शिष्येषु सुशिक्षि
तेषु ॥ प्रविश्य च सः ॥ येनाभवच्छतमखोऽधिपतिः
सुराणां येनाप्ययं दिनकरोऽधिपतिर्ग्रहाणां । त्वये
न भूमिबलयेऽधिपतिर्नराणां तस्मिन् पुनर्भवतु कर्म
णि ते प्रसन्नः इत्युचे ॥ ६ ॥

Enters Mīmāṃsaka.*

* This individual by being diligent in the performance of such duties as are ordained in the Vēdas, had darkness dispelled from his mind. He used to perform strictly and unceasingly all the acts of devotion ; by holy sacrifices he had acquired the initiatory incantation ; and is continually engaged in instructing his learned pupils."

BENEDICTION.

6 " May your heart be inclined to those actions, by the performance of which, Indra has arrived at the rank of

* The professor of those philosophical systems of the Hindus.

supreme authority over the deities; by which the ruler of day has obtained the power of controlling the planets; and by attempting to do which, you yourself have gained the influence you now possess over the subjects of this vast empire."

वेदान्ती आगतः ।

अथायान्तं वेदान्तिनमालोक्याह सः । पोताधि
हृदो भुवनाम्बुराशौ समस्तभोगैकनिरस्तचेताः । अ
स्मान्परिचातुमयं पुरस्तात् काषायवासाः समुपैति
दण्डी ॥ प्रविश्य च सः ॥ यस्मिंस्त्रैलोक्यमेतन्महसि
दिनपतेर्वारिवद्भासमानं त्वञ्चाहञ्चायमित्यं व्यवह
रति यदज्ञानतः सर्व्व एव । विज्ञानानन्दरूपं विमल
मविदितं सर्व्वगाम्यद्वितीयं नित्यं चापेक्ष मायां क्लृ
यतु सहसा तद्भवान् स्वरूपं इत्युचे ॥ ७ ॥

Enters Vydāntika §

"Having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sack cloth for our sakes."

BENEDICTION.

7 "May your mind be freed from illusions, and become duly enlightened by ready understanding: May you have right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the *one* God, whose sun-like spirit floats upon the

§ The student in Vēdas,

waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all present, is forgotten."

सांख्यपातञ्जलसंनतौ तामतौ ।

अथाभातौ सांख्यपातञ्जलसंनतौ श्रीकृष्ण
सः । इमावभौ पूर्वशरीरसांख्यवधः शरीरेऽधिकश्रु
युक्तं गतौ । सदानभावौ सितनिर्मलेक्षणौ समा
गतौ धामनिधौ सुयोगिनौ ॥ अविश्य च तौ ॥ यदा
यचाप्युनिर्लेप पुरुषस्त्वातुकारिणौ प्रकृतिषो महत्त
त्वं संवर्द्धयतु सर्वदा इत्युचतुः ॥ ८ ॥

Enters Sāṅkhya and Pātanjala.

"These men you perceive have the upper part of their bodies very full and robust, whilst the lower part is quite shrivelled; their eyes are of a pure white colour and they are real devotees."

BENEDICTION.

8 "May your glory be ever preserved by the goodness of that Being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority."

पौराणिक आगतः ।

अथायान्तं पौराणिकं बोध्याह सः । पञ्चचको
ऽयं प्रखरः प्रवक्ता जिज्ञासुसंनितकामसहः ।

* The former a believer in the Sāṅkhya philosophy, which maintains the doctrine of one ever present existing God; the latter a believer in Pātanjala, or one of the six schools of philosophy among the Hindus.

प्रशान्तचेता धृतशुद्धवासाः समागतः सन्ततधर्मा
कर्मा ॥ प्रविश्य च सः ॥ वेदा येन समुद्धृता वसु
मती पृष्ठे धृताप्युद्धृता दैत्येशो नखरैर्हतः फणि
प्रतेर्लोकं बलिः प्रापितः । क्ष्माञ्च जगती दग्धा
स्थरहिता माता कृता रोहिणी हिंसा दोषवती
धराण्यवना पायात् स नारायणः इत्युच्यते ॥ ९ ॥

Enters Póvránika.*

* This person is so elegant a speaker, that Saraswati, or the Goddess of Arts is accustomed to manifest herself in his speech; his memory is likened to a sharp instrument, he is always occupied in religious duties, and engages in nothing else and habited in clean apparel.

BENEDICTION.

9 " May that Nārāṇa† who sought out the Védas from the unfathomable ocean; (1) who supports the earth; (2) and formed the universe anew; (3) who destroys the Genii with the nails of his fingers; (4) who brought the Vali

* The professor of the Purānas, or the ancient history of the Hindus.

† The name of Vishnu, who was in being before all worlds, and who moves upon the waters of the creation.

(1) Here the author uses in his Stóka the names of Vishnu, who assumed ten embodied shapes; Matsya Avatāra; Fish or Triton.

(2) Kūrma Avatāra; the Tortoise.

(3) Varāha Avatāra; the Boar.

(4) Nara-Singha Avatāra; one part of the body like Nara, a man, and the other like Singha, a lion.

Rāja into the subterraneous region; (5) who entirely overthrew the race of Kshatri; (6) who freed the world from Ravana; (7) whose mother was the illustrious Rôhini; (8) who considered envy to be an evil act; (9) and who crushed almost all the Yavana, or impure sects; (10) may this powerful deity, preserve your life and kingdom."

ज्योतिर्विदागतः ।

अथायान्तं ज्योतिर्विदमालोक्याह सः । ज्योतिर्विदेष विदिताखिलकालतत्त्वः सत्त्वामुक्त्वा न कृतकृतदूरदृष्टिः । जानन्ननेकविधभूतभविष्यदादि सर्वत्रकल्पपरिकल्पितधीरुपैति ॥ प्रविश्य च सः ॥ सुरः शूरपदं रुचिं हिमरुचिः सम्पन्नं मङ्गलो बोधे बोधन आतमेतु ललिता वाचस्य वाचस्यतिः । कायः कायकलाकलापनिरतिं मन्दे दिव्यमन्दतां दुर्दृष्टे तमस्तमे अयकरो केतुश्च केतुभियं ॥ इत्युक्ते ॥ १० ॥

Enters Yôtiśh-vértā.*

"To him are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past, and the future."

BENEDICTION.

10 "May the Sun confer on you the dignity of heroism ;

(5) Vāmana Avatāra; Dwarf.

(6) Parashurāma Avatāra; or Axe-bearer.

(7) Rāma Avatāra.

(8) Balarāma Avatāra.

(9) Buddha Avatāra.

(10) Kalki Avatāra.

* The Student of astronomy and astrology.

May the Moon fulfil all your desires; May the planet Mars prosper your health; and Mercury increase your understanding; and Jupiter redouble your eloquence; and Venus impart to you the knowledge of poesy; and Saturn remove all evils from your destiny; on the other hand, may Rahu* cause gloom to cover and overwhelm all your enemies; and Ketu† grant that victory may ever attend your royal standard."

वैद्य आगतः ।

अथायान्ति आयुर्वेदविदमालोक्याह सः । वैद्यो
 नैवेद्यं खगुणैरगाधिः सिञ्चन्निवेन्दुः सुधया जगन्ति ।
 स्फुरद्द्रुजामायुरिव प्रदीप्तं आधरतिद्याधिरवाय
 मति ॥ प्रविश्य च सः ॥ प्रजाचकोरायितद्वड्मु
 गाङ्कं रूपेण कमिश्चरतुल्यमूर्ते । स्वस्थस्तु ते सर्वरसाय
 नित्यं मथ्येकं चिन्तामणये वृषाय ॥ इत्युच्यते ॥ १९ ॥

Enters Vydyā †

"He is possessed of excellent qualities, and is accustomed to administer to the afflicted some healing medicine like nectar which is pleasant as the moon which delighteth the world by her sparkling beams; he is so skilful in his profession, that all external maladies are removed by his prescriptions."

BENEDICTION.

11 "The subjects of your royal highness include the

* The ascending node or dragon's head.

† The dragon's tail or descending node; a comet; an ensign or flag.

‡ The Physician.

feathered tribe called Chakora; † your Majesty's light is truly compared to the serene moon, and the air of your kingly person is similar to the beauty of Cupid; therefore may you be always prosperous, and in a condition to enjoy earthly benefits, and like the inestimable gem termed Chintamani* for the sake of your poor supplicants."

वैयाकरण आगतः ।

अथायान्तं वैयाकरणमालोक्याह सः । आला

पकालापकदुर्गसिंहे यः काशिकायामपि काशि
केशः । शेषावतारश्रुतपूर्वकोर्त्तिः स एष वैयाकरणो
ऽभ्युपैति ॥ प्रविश्य च सः ॥ आख्यातकोर्त्तिचय
तद्वितसर्वलोक सत्कर्मकारकसमासनसन्निविष्ट ।
सत्सन्धिकृद्भव परोद्भूतदुर्गसिंह विक्रान्तिमोह बह
पाणिनिविष्टभावं ॥ इत्युच्यते ॥ १२ ॥

Enters Vyākaraṇa.†

" His knowledge in Grammar equals that of Durgā Singha, the commentator on the philological work called Kalāpa; and is equal to that of a certain author known by the name of Mahēsha: he is well versed in that science which is called Phani-blubbhā,‡ and is much renowned in the world for his philosophical attainments."

BENEDICTION.

12 " O Sovereign ! may the fame of your toady be so

* A fabulous gem supposed to furnish its possessor with whatever he may think of.

† Which is said to be highly embellished with the light of the Moon. (Tetrao rufus, Lin. Perdix sin, Lath.)

‡ The Grammarian.

§ The language of serpent.

diffused throughout the world,* that no soul may remain insensible to your wisdom; yea, may the inhabitants of the globe be altogether favourable to your happiness, and may you be the doer of good deeds, as well as the defender of your royal throne; may you moreover be the object of friendship with the great, and become as a powerful lion in the castle of your antagonists; and finally may the various rarities presented to you by different individuals be thought worthy of your acceptance."

आलङ्कारिक आगतः ।

अथायान्तमालङ्कारिकमहाकविमालोक्याह
सः । उत्तरीतिकलनैकदक्षिणो गद्यपद्यरचनाविच
क्षणः । एष पश्य पुरतो महाकविर्नर्तयन्निव समेति
भारतीं ॥ प्रविश्य च सः ॥ शृङ्गारहास्यसहिताद्भुत
रौद्रवीराः संप्राप्य कालमुचितं भवतो भवन्तु । किञ्च
द्विषां गिरिदरो विनिवासभाजां वीभत्सभूरिकरुणा
भयशान्तयः स्युः ॥ इत्युच्यते ॥ १३ ॥

Enters Alankārika.*

"This person is highly adorned with poetical genius and knowledge, and is the best scholar in respect of composition whether in prose or verse."

BENEDICTION.

13 " May you live long to enjoy every earthly gratification, to diffuse exhilarating and joyous sentiments, to be delighted by preternatural works, to elevate your mind by attainments in magnanimity and heroism; and

* The Student of Rhetoric.

may your rivals who have taken their flight into the mountain caves, live to suffer from the calumnies, the perils and the turbulence which their deeds have deserved."

नास्तिक आगतः ।

अथायान्तं नास्तिकमालोक्याह सः । सम्मार्जित
क्षितिन्यस्त पादो हिंसाभयादयं । नास्तिकोऽप
समायाति समुक्षुच्चितमूर्धजः । प्रविश्य च सः ॥
देवानर्चय सञ्चय प्रतिदिनं पुष्पानि जन्मान्तरेभोगा
य प्रयतो महाक्रतुविधौ खर्गाय हिंसां कुरु । इत्थं
वञ्चकवञ्चनोत्पद्यता बुद्धिस्वदीया चिरा दप्रत्यक्ष
पदार्थसार्थरहितं पन्थानं मारोहतु ॥ १४ ॥ इत्युच्ये ॥

Enters Nastika.*

" This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect ; with his hair dishevelled."

BENEDICTION.

14 " Alas ! how has the heart of your majesty been misled by adhering to the sayings of treacherous people ; your majesty pays homage to mere idols, and thinks, that by doing so, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your majesty everlasting bliss ! May your majesty then be just and upright, by following the path of true wisdom."

सम्यगण उवाच ।

अथ सर्वे सोपहासं सामाजिकाः । आः
पापो दुरात्मा क्वासौ कुत आगत इति प्रकटं
जगदुः ॥ १५ ॥

The Courtiers.

15 On hearing this, justly ridicule the man, and
express their detestation of his impiety:—
“O vile infernal creature, whence comest thou!”

नास्तिक उवाच ।

अथ नास्तिकः आः पापोऽहं भवन्तः पुनः पुण्य
शोला ये निरर्थकं व्रन्ति पश्यन् ॥ १६ ॥

The Atheist.

16 “Am I considered a sinful being, whilst you
delight in slaying harmless animals and pretending to
meritorious actions?”

मीमांसक उवाच ।

मीमांसकः साटोपं । स्वर्ग्या गतिः क्रतुहतस्य
पशोश्च तस्य दृष्यन्ति दैवतगणाः परिवारवर्गैः । स
स्यापि वाञ्छित फलानि भवन्ति नूनं पापाय किं भव
ति तद्विधिजातहिंसा ॥ १७ ॥

The Mīmāṃsaka.

17 “To slay beasts for holy sacrifices, cannot be
called an impious act, because by so doing, the deities
become appeased and cause us to obtain whatever may be
desired; moreover, this act is sanctioned in the Vedas,
and can not therefore be termed evil.”

नास्तिक उवाच ।

स्वर्गः कुच च कुच दैवतकुलं कुचाव जम्भा
न्तरं ॥ १८ ॥

The Nāstika.

18 " What folly is it to say that there are heavens, deities, and another state of existence?"

मीमांसक उवाच ।

अहेवेदपुराणमध्यवित्सदस्तूनि किं निन्दसि ॥ १९ ॥

The Mīmāṃsaka.

19 " Alas! on what ground can the ordinances in the Védas and Purāṇas be considered absurd!"

नास्तिक उवाच ।

प्रामाण्यं किमु यान्ति वञ्चककृता वेदाः पुराणा
दयो ये चातीन्द्रियसर्व्ववस्तुकवया वञ्चन्ति सर्व्वं
जगत् ॥ २० ॥

The Nāstika.

20 " The writings in the books termed sacred, are the dictates of treacherous men, and are therefore not genuine; and the language contained in them is used to deceive the world."

मीमांसक उवाच ।

कथमही विनैव कर्म सुखदुःखादिभोगी पुरु
षः ॥ २१ ॥

The Mīmāṃsaka.

21 " Without holy actions no soul can expect ease, or avoid affliction."

नास्तिक उवाच ।

अहो कुत्र कर्म केन दृष्टं कदा केन बोपार्जितं
जन्मान्तरे कृतमिति चेत् तदेव नास्ति प्रमाणाभा-
वात् । सुखदुःखादिकं पुनः प्रवाहधर्मतया शरी-
रिणा मनियतं । वस्तुतो जगदेतदसदिति सर्व्व मिदं
भ्रमएव ॥ २२ ॥

The Nāstika.

22 " Alas! who has seen what are called actions? Who has laid up a store of them? for no one has obtained birth in this world in consequence of actions performed in a prior life. Our happiness, and misery roll in regular succession, just as do the billows of the sea, and this temporary world is itself a miraculous production."

मीमांसकपराभवः ॥

इत्याकर्ण्य चकिते तूष्णीम्भूते मीमांसके वेदा-
न्ती ॥ २३ ॥

The Mīmāṃsaka.

23 He is defeated with great agitation, and the Védānti thus proceeded.

वेदान्त्युवाच ।

अहो जगदेतन्मृषैवेति सत्यमुक्तं श्रीमद्भिः किन्तु
एकं ब्रह्म सत्यभूतमास्ते यस्मिन्नेतन्मिथ्याभूतमपि
सत्यतया प्रतिभाति ॥ २४ ॥

The Védānti.

24 " It is obvious that although this globe is of a temporary nature, yet it must have sprung from an all-wise Creator, and that its production manifests great wisdom."

नास्तिक उवाच ।

साधुसाधु किञ्चिन्मम तत्प्रविष्टोऽसि । परन्तु
कीदृक् तद्ब्रह्म भवतां ॥ २५ ॥

The Nāstika.

25 " May you enjoy praise for your judgment and sound reasoning ! but give us some exemplification of the divine nature."

वेदान्त्युवाच ।

क्रियाहीनमनाकारं निर्गुणं परममहः । तद्ब्रह्म
परमानन्दमवाप्नुमसंगोचरं ॥ २६ ॥

The Védānti.

26 " He is that Creator, who is independent of actions, formless, without the property of matter, a most excellent spirit, ever happy in himself, and out of the reach of our conception and perception."

नास्तिक उवाच ।

जगन्मृषैवेति भवन्मम तच्चेत् किं कथ्यते ब्रह्म नि
रर्थकं तत् । आकारशून्येन गतक्रियेण कर्तव्यमेतेन
किमस्ति लोके ॥ २७ ॥

The Nāstika.

27 " If the universe be said to be an imaginary thing, why do you vainly support your ideas of its existence?

and why do you so absurdly maintain the belief of a Creator, who as you say is incorporeal, and immaterial?"

वेदान्तिपराभवः ।

इत्याकर्ण्य चकिते तूष्णींभूते वेदान्तिनि ॥ २८ ॥
सुखितं सर्वं नैयायिकं मुखमवलोकयन्ति स्म ॥

The Védānti.

28 " He is now defeated with surprise and remained silent; at which the courtiers in the royal assembly smiled, and turned their eyes towards Nyāika."

तार्किकः साटोपं ।

कथमहो किं ब्रूते भवान् स्वमतमपरिष्कुर्वन्नेव ।
पश्य अभालयन्नेव निजोक्तिदोषानन्योक्तिमुक्ताया
तरलीकरोषि । असुन्दराक्षायमिति ब्रुवाणः का
णोहि हास्यास्यदतामुपैति ॥ २९ ॥

The Tārkika. *

29 " He began his discourse with boast." " How strange is it, that without amending your own conduct, you detect the defect of others, and act the part of a monocular person, who is ridiculed, when he uses opprobrious language towards such as have the use of both eyes."

नास्तिकः स्वगतं ।

आः युक्तिधारावर्षिणामस्माकं पुरतः प्रचण्डस
मोरणदूवायमुपस्थित इति चिन्तयन्नप्याह । आक
र्ण्य तावन्मतमस्माकं । न स्वर्गा नैव जन्मान्यदपि
न नरको नाप्यधर्मो न धर्मः कर्त्ता नैवास्य कश्चित्

* Theologist.

प्रभवति जगतो नैव भर्ता न हर्ता । प्रत्यक्षान्यन्न मानं
न सकलफलभुग्देहभिन्नेऽस्तिकश्चिदमिच्छाभूते सु
मस्ते प्यनुभवति जनः सर्वमेतद्विमोहात् ॥ ३० ॥

The Nāstika.

30 "He is elated and exclaimed." "We are like clouds charged with rain as it regards deliberating one conclusiv. reasonings; but ah! this man has come among us like a violent gust of wind." "Listen therefore to a thorough disclosure of facts, viz. that there is neither heavens, nor second birth, nor perdition, nor any such thing as conscience, nor righteousness, nor Creator, nor Protector, nor Destroyer; to things that are invisible no credence ought be given; besides which, no one can enjoy pain or pleasure except in the body; and if you persevere in your unfair arguments, all that can be said, is, that the people of the earth believe such things as proceed from mere fancy."

मास्तिकपुनःकथनं ।

किञ्च अहिंसा परमोधर्मः पापमात्मप्रपोदनं ।
अपराधीनता मुक्तिः स्वर्गोऽमिच्छिताशनं । अदा
रपरदारेषु यथेष्टं विहरेत् सदा । गुह्यमिच्छप्रसा
लीञ्च त्यजेत् स्वहितमाचरन् ॥ ३१ ॥

The Nāstika.

31 "Free-will is a mark of the best conscience, self-torture is an atrocious crime. Freedom is sure independence, and living upon dainty victuals is the only enjoyment of eternal tranquillity. Legal as well as illegal gratification of the sensual passions ought to be free from ceremonious

restriction. There is no need of any distinction as to priests or disciples ; and if you are desirous of being happy, you will do well to adhere to all this."

तार्किकः सोपहासं ।

साधुरे साधु यदि प्रत्यक्षान्यन्नमानं तर्हि भवा
दृशेदूरविदेशमागते चरन्तु वैधव्यविधानमङ्गनाः ।
अदर्शनेनैव यतः शरीरिणो विदेशयानस्य मृतेश्च
तुल्यता ॥ ३२ ॥

The Târkika.

32 " He replied sarcastically. " If any matter is not to be relied upon without ocular demonstration, well may a woman, whose husband is far away from her, be considered a widow, for absence from sight is in such a case like death."

नास्तिक उवाच ।

अहो मृतस्य नपुनर्दर्शनमिति निश्चयः शरी
रादिनाशस्य स्वयमेव साक्षात्कृतत्वात् । विदेशंगत
स्य तु पुनर्दर्शनसम्भावनास्तीति नसाम्यम् ॥ ३३ ॥

The Nâstika.

33 " Is it not wonderful to compare nonentity to a want of presence ? for when one is alive, there is a hope of seeing him ; but not when he is defunct."

तार्किक उवाच ।

कथमुत्कटकोटिकसम्भावनया नार्त्तिर्भवति ॥ ३४ ॥

The Theologist.

34 " Why may not absence from sight be supposed absence from the body, as the weighty cause of lamentation ? "

नास्तिक उवाच ।

पत्रादिद्वाराऽधिगतवार्त्तानां कथमार्त्तिः ॥ ३५ ॥

The Nāstika.

35 " Receiving tidings by means of letters, (of a person's existence) creates no ground of anxiety (about him). "

तार्किक उवाच ।

स्वागतमेव तर्हि अनुमानमपि प्रमाणं यत्तदी
यत्प्रियादिना जीवतस्तस्यावधारणेन मार्त्तिर्भवति।
एवं शब्दस्याप्यप्रमाणे आप्तवाक्यादौ विश्वासाभा
वान्निखिलप्रवृत्तिनिरोधः स्यात् । स्याच्च भवा
दृशां मुक्तैव श्रेयसीति शब्दोपि प्रमाणत्वेन स्वीका
र्य एव श्रीमद्भिः ॥ ३६ ॥

The Tārkika.

36 " Well, now the supposition is proved ; because only by hearing tidings, you have granted ones being alive may be believed, why then are not the words or tidings of Prophets similarly considered valid ? Otherwise, all the practical life would be annihilated ; therefore the silence of persons like you will be better ; and words and tidings must by you be accepted as proofs. "

नास्तिकः सखेभ ।

भवतु नामानुमानं शब्दोपि प्रमाणं तद्यापि क
थमोश्वरादिसिद्धिः ॥ ३७ ॥

The Nāstika.

37 " With much confusion made this acknowledgment. " Though any thing may be relied on through the force of writing, yet the existence of the Divinity is not thoroughly proved."

तार्किक उवाच ।

कार्याद्यैरनुमीयते स भगवान् कार्यञ्च सृष्ट्या
दिकं । नास्ते चेदयमीश्वरः कथमहो सृष्ट्यादिकं जा
यते ॥ ३८ ॥

The Tārīkika.

38 " Divine power 'is manifested in his supernatural works ; and if a Creator is disowned, who could have been the projector of this grand universe ?"

नास्तिक उवाच ।

का सृष्टौ परिदेवना यदि पुनः पित्रोरपत्योद्भवः
कुम्भाद्याः प्रभवन्ति सन्ततममी तत्तत्कुलालादि
तः ॥ ३९ ॥

The Nāstika.

39 " Our parents are the sole cause of our birth, even as potters with their materials and instruments are of pots."

तार्किक उवाच ।

सत्यं सत्यं कर्तारौ पितरौ सुतस्य कलसादीनां
कुलालादयः कर्तारो हि यथा तथास्ति कतमः
कर्ता वने शाखिनां ॥ ४० ॥

The Tārīkika.

40 " It is true our parents are the sole cause of our

birth, as potters are of vessels; but may it be asked, who planted trees in the forest, and what is the cause of their production?"

नास्तिक उवाच ।

जायन्ते खतएव ते खलु यथा खेदाद्गवाः प्राणि
नः ॥ ४१ ॥

The Nāstika.

41 " Who was the cause of life, in such insects as come into existence through perspiration?"

तार्किक उवाच ।

स्यादित्यं यदि तद्भिन्नैव पितरौ पुत्रः खतो
जायतां ॥ ४२ ॥

The Tārṅika.

42 " If plants grow by nature, why is not offspring produced from parents?"

नास्तिक उवाच ।

केवाञ्चिद्देहिनामयं च भावो यत् स्त्रीपुरुषसं
सर्गादेवोत्पत्तिः यथा मानुषपशुपक्षिणा । केवाञ्चित्
पुनर्विभवश्च शुक्रशोणितसम्पात्तं खेदादिना यथा मे
शकादीनां । केवाञ्चित् पुनर्विज्जलभूतिविशेषं
संसर्गेषु यथानुत्पन्नतद्व्यवस्थादीनां । तथाहि काण
नवासिनामपि तेषां यद्वह्न्या पततामिह वारिदं
वारिचितिसंसर्गादेवाधैवोत्पन्निरिति च भावः । वि
लक्षणानेककार्योत्पत्तौ कारणं ॥ ४३ ॥

The Nāstika.

43 "There are a number of animate creatures, who through conjugal union with the opposite sex beget issue, such as musquetoos, which are produced by perspiration; and there are some creeping plants that are reared in water through human culture, as well as trees which grow spontaneously in woods without any such aid produced by nature, a source from which all things originate."

तार्किक उवाच ।

सत्यं स्वभाव एवायं । परन्तु । समालिङ्गः केलि-
महोमहोरुहं प्रसेचनार्थं घटको यथाम्बुनः । तं
थास्तिको वन्यकृते पयोमुचामचेतनानां घटकः सचे-
तनः ॥ किञ्च ॥ असौ स्वभावः स्वस्वरूपः कश्चि-
दपरो वा । नायः । स्वस्यैव स्वं प्रतिकारणत्वप्रस-
ङ्गात् । नापि द्वितीयः भवन्मते देहभिन्नाभावात् ।
यदि देहभिन्नेऽपि कश्चिद्विलक्षणसकलकार्यकारी
स्वोक्रियते तर्हि स एवास्माकमेश्वरः । अतएव न
द्वितीयः पक्षः ॥ ४४ ॥

The Tārkika.

44 "It is true, every thing springs from nature, yet flowery shrubs are watered by gardeners, and plants in the forest by showers of rain. But is nature a living source or is there any other besides? As to nature, it has no power to originate a mortal soul; but as to the source generally known by the name of God, he is without shape and governs all; if then his existence be admitted, all will be right, for he alone is worthy of adoration."

नास्तिक उवाच ।

इयानेवावयोर्मतभेदः यद्भवानीश्वरमेकं नित्यं

देहयतिरिक्तं विलक्षणखिलकार्यकारिणं ब्रवीति।
अहं पुनर्विलक्षणसकलकार्यकर्तृमित्र्यान् देहयति
रिक्ताननन्तानङ्गीकरोमीति ॥ ४५ ॥

The Nāstika.

45 " Our sentiments are in opposition to one another, for whilst you maintain the belief of an eternal Being, who is the sole cause of the protection of this universal globe, I conceive no such thing; but suppose our ourselves to be the authors of our happiness or sorrow in the world."

तार्किकः सहसं ।

धन्या भवन्तो यदमन्त कर्तुमनन्तकार्यमिति
कीर्तयन्ति । वयं वदामः खलु सर्वकार्यकर्तारमेकं
परमेष्ठिन इत्यमयोर्मतयोः श्रेयःपथ्यालोचनं खलो
चनेर्भवद्भिरेव करणीयं ॥ ४६ ॥

The Tārkika.

46 " He laughed and said the following words:"

" Praise-worthy indeed are you, for attributing the actions of the world to an invisible hand, I must certainly give way when I acknowledge the existence of a divine being as the Creator of all things, and it is for you to judge whose postulates are superior."

नास्तिकः सङ्कुचितमुखः ।

भवतु साधवादेकएव कर्ता । परमस्य नित्य
ताया किमानं ॥ ४७ ॥

The Nāstika.

47 " He at last admitted the being of an Almighty ruler, but denied the belief of eternity."

तार्किक उवाच ।

यद्यसादनित्यः कस्तस्य उत्पादको नाशको वा
अस्ति चेत्कश्चित्तादृशार्थेकस्तस्याप्यनित्यत्वे अनव
स्थाप्रसङ्गः । नित्यत्वे च स एवास्माकमीश्वरः । ४८ ।

The Tārkika.

48 " If there be no perpetuity in the divinity, who could be the Creator and Destroyer of the universe? and if such an one has been allowed to be so, why is not eternity admitted as one of his attributes?"

तार्किक पुनः कथनं ।

इत्याकर्ण्य तूष्णीम्भूते नास्तिके पुनराह तार्किकः
विना धर्माधर्मैरचयति कथं वा स भगवा निष्ठा
नन्दङ्गैरुपचितमहोजीवमखिलं । जगत्स्रष्टुः सृष्टिं
किमपि समद्व्यारचयतो न रागे न द्वेषः क्वचि
दपि जने तस्य जयति । एवं यदि स्वर्गनरकादिकं
नास्ति तदा भवानपि कथं चैत्यवन्दनादौ प्रवृत्तो
हिंसातो विभेति । नहि विनाभयाभिज्ञापौ प्रवृत्ति
निवृत्तौ ॥ ४९ ॥

The Nāstika.

49 " He remained silent, and the Tārkika persevered in his judicious reasonings thus: " The world has not surely been created free of vice and virtue by an all-wise ruler; for we rational beings are subject both to pain and pleasure; but as God is neither wrathful

nor malicious towards any of his creatures, he views all with the same beneficent eye and if you say there is no heaven, nor perdition, why then do you revere the Vata * tree, and fear to bear animosity against any one? where there is avarice, there is fear; and where there is hope, there is despair."

तार्किकपुनः कथनं

तत् फलमपि नैहिकं जन्मभूयस्वत् । तस्मात्
पारलौकिकमेव जन्ममरकादिरूपं । फलजन्मकावपि
धर्माधर्मौ नैह जन्मस्येव कृतौ जन्मतएव फलोदया
त् । तस्मादस्येव जन्मान्तरं । धर्माधर्मौ पुनः प्रति
पादयन्तीश्वरकृतश्रुतिः तदनुयायिमुनिप्रणीतश्रुति
पुराणादय इति । वेदविहितैहिकफलककारीत्यभि
चारादिकर्माभिर्जायमानवृष्टिशुष्केदादि रूपफ
लैः पारलौकिककर्माणां साफल्यमनुमीयते ॥ ५० ॥

The Tārṅika.

50 - Good or bad actions are not adjudged in this life; but there is another to come where this will inevitably be the case, and this is conformable to the sacred writings, which are entitled Vēda, Purāna, and Smṛiti, said to have been drawn up by the command of the deities, and which are promulgated by the prophets. Good or bad actions are however known by the performance of holy sacrifices, which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us."

तार्किकपुनः कथनं ।

एवं एतदभिहितश्रवणश्रवोदयादिदर्शनात् तत्
हर्षिताखिलवस्तुनः प्रामाण्यं सिद्ध्यति ॥ ५१ ॥

* Ficus Indica.

The Tārkika.

51 " By the knowledge of astronomy men predict eclipses either of the sun or moon, and the rising of planets."

नास्तिक पराभवः ।

वाङ्मेपुनः शुद्धि विहीनवुद्धौ वा विस्मिते विस्मृत
बुद्ध शास्त्रे सोल्लासहासेषु सभाश्रितेषु भूयःस विद्वान्
विजयी जगाद ॥ सिद्धोऽयं परमेश्वरः प्रभुतया सर्ग
स्थितिध्वंसकृन्नित्यो नित्यमतिर्गतिस्तनुभृतां कुर्याज्ज
गन्मङ्गलं । जेतारो वयमद्यनास्तिककुलप्रध्वंसना
द्वेषिणो जानीमः सहस्रापरानपि पराभूतांस्तदीये
च्छया ॥ ५२ ॥

The Nāstika.

52 " He was now completely confuted, and censured by the courtiers for his incapacity to argue as well as for his ignorance of mythology. The Tārkika began in the mean time to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great governor as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed."

वैष्णव उवाच ।

अथ प्रभुणादिष्टः स्वमतमाह वैष्णवः । नाराय
णाराधनमन्तरेण योमुक्तिमाकाङ्क्षति जीवलोकः ।
पोताधिरोहणे विनैव सोपि प्रयोनिधेः पारमपि
प्रयातु ५३ ॥

The Vysnava.

53 " In obdience to his spiritual guide, now declared

his opinion. "He who wishes to obtain salvation without offering adoration and sacrifice to Nārāyaṇa (the Almighty ruler of the universe) is as one who attempts to cross the ocean in a light and shallow skiff."

शैव उवाच ।

सेत्वादिभिस्त्रेण कृपोपपन्नैरन्यैरुपायैरपि निर्विकल्पं । पोताधिरोहेण विनैव कोपि रामादिवत् सागरमुत्तरन्ति ॥ ५४ ॥

The Shyva.

54 "Mortals either by the mercy of God or by erecting a bridge, cross over a gulph; as is exemplified in the history of Rāma, who was the majestic ruler of Ayōdhyā."

रामोपासकः ।

अचान्तरे रामोपासकः । रामेति यन्नाम ज्ञवाः स्मरन्तः संसारवारां निधिमुत्तरन्ति । सकस्य वेगस्य कृपानुविष्टो बबन्ध सेतुं जगदेकमात्रः । महान्मुरारेरपरो न कश्चित्स्यापि कृपाणि बहूनि सन्ति । कृपेभु तेष्वप्युपपन्नशीलान् रामचन्द्रादपरो गरीयान् ॥ ५५ ॥

The Follower of Rāma.

55 "He who attempts to pronounce even the name of Rāma, is translated from this unsettled ocean : Rāma is universally known as the self-created deity, and the preserver of the world; and what cause can he have to seek the aid of any other being to erect the mole or dam? since it is he alone who goes by the name of Murāri, and appears in such a variety of shapes."

कृष्णोपासकः ।

अत्रान्तरे कृष्णोपासकः । राधादिगोपीजन
दृक्चकोरनिपीयमानाननपूर्णचन्द्रात् । वंशीनिना
दाज्जितजीवटष्णात् कृष्णात्परःकःपुरुषः पुरा
णः ॥ ५६ ॥

The Worshipper of Krishna.

56 " Rādhā and other females, (the consorts of Krishna) whose eyes are cheering as those of the bird Chakōra, were anxiously desirous to satiate themselves with the nectar that issued from the loving countenance of Krishna, which shines like the sparkling moon, and the harmonious sound of whose musical flageolet, or Vamsī exhilarates the heart of every living creature."

राधोपासकः ।

अत्रान्तरे राधोपासकः । किमहे श्रीराधामपि
गोपीगणेषु जानासि । आकर्णय कलिन्दकन्यापुलि
ने वनेवा गृहेऽन्यतो वा निवसन् कदापि । यत्पाद
पद्मार्चनमन्तरेण ननन्द नोनन्दकिशोर एषः । ५७ ।

The Disciple of Rādhā.

57 " Do not compare Rādhā to other dairy maid for her true lover is Nanda-kishōra, who whether residing on the banks of Yamunā, or in the desert, or in his palace, hesitates not to fall at her feet, and to repeat those devout expressions without which he is never delighted."

पुनः कथनं ।

यामीश्वरत्वे परिकल्प्य यत्नादात्मानमावेश्य च

दासभावे । प्रसादमासाद्य कटाक्षमङ्गीरङ्गीचका
 देव शिरःप्रणमैः ॥ तेनापि गोपालकवाचकैर्मन्य
 वेति या पुन्यलता फलत्वे धन्योसि किमेकवयामि
 राधं तामन्यमानान्यतया प्रवीणि ॥ ५८ ॥

The above Speaker.

58 " Krishna is the devoted lover of Rādhā, he adores her as a Goddess with his heart and soul. He prostrates himself at her feet with the hope and expectation that she will cast an indulgent eye upon him, and favour his suit. If then Krishna, who although the offspring of a milkman, is yet a heathen deity, thus estimates her worth, and placing his all in so deserving a Goddess, be anxious for fruit from her lovely body as from a promising plant, how mistaken must any one be to suppose her a common or inferior woman?"

कृष्णोपासकः ।

सत्यं सत्यं अस्मानिरावेशादप्रविधानेन तपोनाम् ।
 पश्य । प्राप्तेऽप्यरोदैवतदेवतस्य श्रीकृष्णदेवस्य तु
 राधिकैव । अद्यापि राधासहितो यदेवमुदावने
 नित्यं विहारशाली ॥ ५९ ॥

The Adorer of Krishna.

59 " He assented to the remark, and added, " All that you have said is just and right, and I concur with you in opinion that it would indeed be wrong on my part to imagine otherwise, since Krishna the chief of the deities, at this very time continues to enjoy real pleasure at Mathurā with his lovely consort to whom the allusion has been made."

पुनः कथनं ।

अपिच राधा विना ध्यायति यश्च कृष्णं कृष्णं
विना ध्यायति यश्च राधा । इमावुभावप्युपपन्नमो
हो वृथाजनी भक्तिरसानभिज्ञौ । राधा विना ति
ष्ठति नैव कृष्णः कृष्णं विना तिष्ठति नैव राधा । सा
धारणान्योन्यरसे निमग्नौ मग्नौ मदीये हृदि खेले
तान्तौ ॥ ६० ॥

The above Disciple.

60 " He who contemplates Krishna without any re-
ference to his beloved Rādhā is like one that vainly calls
upon her while regardless of him. Hence it is that either
the one or the other is left in darkness. To offer devotion
either to Rādhā or Krishna separately and distinctly is
fruitless and vain, since the two are united in the strictest
bonds of conjugal affection and love."

रामोपासकः सञ्चितं ।

किमहो शृङ्गाररसप्राधान्येनैव सर्वतः कृष्णस्य
महत्त्वं प्रतिपादयसि ॥ ६१ ॥

The Pupil of Rāmā.

61 " He smiled, and spake thus: " No account res-
pecting Krishna's amours could ever tend to shew his su-
periority, or prove his character to be religious!"

कृष्णोपासकः ।

रामचन्द्रस्यापि शृङ्गाररसप्राधान्यमस्त्येव । परन्तु
विप्रसङ्गमादायेति विशेषः ॥ ६२ ॥

The Worshipper of Krishna.

62 " There are many licentious tales recorded in the sacred annals relative to Rāma, and his amorous conduct."

अचान्तरे वैष्णव उवाच-

किमिति स्वमध्यएव दृष्ट्वा कोलाहलः प्रारब्धो
युवाभ्यां । य एव रामोहि स एव कृष्णो य एव कृष्णो
हि स एव रामः । अन्योन्यभिन्नौ न हि रामकृष्णौ
नारायणस्यावतरो यदेतौ ॥ ६३ ॥

The Vyshnava.

63 " He directly afterwards reproved the two disputants thus :—" Why do you argue so vainly on a subject which needs no controversy, for it is well known that Rāma and Krishna are the same being, who became incarnate in the womb of Nārāyana?"

कृष्णोपासकः सविनयं ।

प्रभो यद्यपि नारायणावतारत्वेनैव रामचन्द्रस्य
श्रीकृष्णदेवस्य च साम्यमायाति तथापि पूर्वावतार
त्वेन श्रीकृष्णदेवस्य प्राधान्यमस्येव पूर्वावतारत्वस्य
अयमाह मपि क्रियाविशेषैर्ज्ञेयते । यथा चा
विभूय गदासिंहाधनुराविम्वचतुर्भिर्भुजैर्गङ्गाया
रूपणीयमामविभवः पीताम्बरो बालकः । कालि
न्दीमतवर्द्धमानसखिसामुद्रस्तु प्राणोदरत् तत्ता
मेकसुराजजामव महामायाभितखासयम् । कृष्ण
तत्र च पूतनादिकदम् यत्प्राणिभिर्दुःखं त्रिभुवि

appear in different shapes, for the purpose of having sexual intercourse with his mistresses, who were 16,000 in number."

पुनः कथनं ।

अथच विचित्रं दम्तानि सुलोचनानि भूमङ्ग
लोलाजितकार्मुकाणि । स्मरानि सौम्यानि सुदो
र्मिमन्ति समन्ततः कानिचिदगमनि । सुवर्णशैः
कोटरलीनशेषैश्चै रनेकाचिभिरुच्चितानि । क्ररा
लदंष्ट्राणि भयङ्कराणि भासन्ति वक्त्राणि तत्रापरा
णि श्यामानि पीतानि तथा सितानि रक्तानि रक्ता
नि पिवन्ति भूयः काष्ठानखज्वालनिबोद्धमन्ति मु
ह्यन्त्यथो कानपिविष्कुरन्ति । आचार्यैरुपनिष
रूपमीदृक्यो दर्शयामास धर्मसुखाय । अपिच सो
दैत्यवंशावतराग्रेन्द्राग्निह्वय भूमेरवतीर्थे भारं ।
अयं विधाय खकुलस्य स्त्रीकान् अतेजसा आण्य
दिवंजनाम् । रामादयोऽवतारा हरेस्तेऽवन्ति सर्वे
पि भवन्तु माम् । परन्तु ते हस्तं कृण्वन्तु सास्यं ममन्तु
कृष्णेन समन्तु तेन ॥ ६५ ॥

The above Speaker.

65 " Krishna appeared to Arjuna in a miraculous shape, whilst he was attended by many fair damsels, whose smiling faces were enough to charm any man's heart, whose arched eye-brows excelled those of others, whose languishing and beautiful eyes were super-eminently piercing, and whose teeth were like pearls. Krishna having been embodied to bear the burdens of this transitory world on his shoulders, afterwards assumed his seat in paradise; and

as for Rāma and other deities, they are a part of him, wherefore it is requisite for us to offer our mental adorations to him without hesitation."

इत्युदीर्य विरतेकृष्णोपासके रामोपासकः ।

किमहो श्रीरामचन्द्रस्य महिमानं वेत्सि आ
कर्णयाकर्णय चतुर्भुजः पीतदुकूलधारी हारी स
हस्रांशुसहस्रदीप्तिः । रामः परं ब्रह्म कुतोपि
हेतोः कौशल्ययास्त्रोक्तिपुरोवऽतीर्णः । तया ततः
स्तोत्रशतोपगोतं स्तुतं भवाम्भोजभवादिदेवैः क्षणा
ददो रूपमरूपशाली विहाय बालोक्तविग्रहेभूत् ।
अनन्यसाध्यामवधार्य यन्नाद्या याचयामास हेठा
न्मुनीन्द्रः निहत्य रक्षांसि चकार रक्षां तामेव बालो
पि महाध्वरस्य ॥ ६६ ॥

The Follower of Krishna.

66 "He discontinued speaking, the Worshipper of Rāma having answered thus : " Listen to a miraculous account of Rāma ; he had four arms, was clad in a superfine purple garment, had a garland round his neck, and an aspect as brilliant as the rays of a thousand suns ; his mother Kowsalyā was much pleased with a shape so admirable and well arrayed. To him devotions were offered by the deities, Shiva, Brahmā, and others ; he was transformed into the shape of a human being, was conveyed away by Vishwā-Mitra, for the purpose of being revered, and by him was preserved from the assaults of the horrible cannibals, who used to oppress him."

पुनः कथनं ।

शैवं त्रिलोकीविनिवासभाजां वत्सादसाधोद्वर

षं धनुस्तत् । यो ह्येसया श्रीरघुवंशहंसे जगच्चमत्
 कारकरं वभञ्ज । दैवी कलां कामपि कामरूपा वसु
 भ्वरायोनिमयोमिजाता । मिजात्मजत्वे जगत्केन
 सीतां विनीतां परिणीतवान्यः । यो ज्ञामदम्याज्ज
 गदेकमान्यान्महावलात् क्षत्रियकास्तराणेः । मदे
 दूतादुद्धततापशान्त्यै तेजोमिजं वैष्णवमाजहार ।
 पितुः प्रतिष्ठा परिपालनाय राज्ञं परित्यज्य जटा
 न्दधानः । यो वल्कलीनाम्बरसम्पृतः सग्वर्गं ततो
 लक्ष्मणजानकीभ्यां । लोकत्रयेऽपद्रवकारकादि धी
 राणि घोरायुध दर्शनानि । निहत्य रक्षांसि चक्राद
 रक्षां तस्मिन् वने सम्बसतां सुनीमां ॥ ६७ ॥

The Believer in Rāma.

67 " There never was a man in the universe, who had
 power to wield the weighty bow of Shiva ; but it was easily
 broken by Rāma, the potent deity in the family of Ragha-
 a part only of whose body becomes changed into various
 shapes ; his wife Sītā sprang not from Janaka the earth,
 for Janaka was merely her guardian ; Rāma is known to
 have subdued the powerful Parusa-Rāma, who destroyed
 the Kshētri race, and being once deprived of his kingdom,
 was banished to his rural asylum, (at Dandicā-ranyā) to-
 gether with his consort Sītā and his younger brother
 Lakshma, according to a decree of his father ; there he
 suffered so much, that he wore the bark of trees, and had
 his hair matted ; but he performed some remarkable acts
 in the midst of his sufferings, viz. he killed the monstrous
 cannibals, and protected the prophets."

पुनः कथनं।

अन्तर्हितायां जनकात्मजायां कार्यार्थमर्थिष्वि
दशेश्वराणां । मायामयी काचिदस्तीकरूपासीता
हता तत्र च रावणेन । लीलावशाद्वाशरथेरथास्य
साधारणस्येव जनस्य कोपि । यलोकि लोकैः सक्
लैर्वलीयान् प्रियावियोगप्रभवो विकारः ॥ ६८ ॥

The above Speaker.

68. "The illusive and fictitious Sītā was apparent as heiress of Jānikā; she had descended from heaven and was again moulded into her original shape. The heathen deities were solicitous to consecrate their ritual ceremonies to her, and she was carried off by Rāvana, (as related in the account respecting Rāma.) It was not hid from the knowledge of mankind, that when Rāma and his beloved consort Sītā parted, they wept bitterly."

पुनः कथनं।

अचान्तरे दासपदं प्रपद्य रुद्रावतारोमिलितो
हनुमान् । वनेचराणामथवानराणां समेलयामास
चमूमात्म्यः । स प्रस्तारैर्दुस्तरसागरान्तः सेतुं बबन्ध
प्रतिबन्धहीनः । चमूसमूहेन विवेश रामो लङ्का
मलङ्कामपि कामरूपां कारागृहे या सुरसुन्दरीणां
महेन्द्रचन्द्रादिसुरेश्वराणां । गम्या न या दानवमान
वानां श्रीराजराजानुजराजधानी ॥ ६९ ॥

Again.

69. "Rāma became incarnate in the person of Vishnu, and was accompanied by Hanumāna or the deified monkey,

With a great number of other apes to Lanka, the capital inhabited by Ravana, who was the younger brother of Kubera. At that city there was a seraglio where the daughters of the deities used to be confined, and access to it was debarred by a bridge, which was an impediment the way; but Rāma surmounted the difficulty, and passing over the bridge reached his destination."

पुनः कथनं।

तत्रेन्द्रजिह्वाक्षणवाणलक्ष्यो भूत्वा समं राक्षस
लक्षलक्षैः तच्छङ्कया तर्कितसर्कलोकं विवेश कीना
शनिकेतमाशु। स्वर्गस्थहस्तोच्चरहस्तमुग्रहस्तो न लङ्का
स्थित आचकर्ष। यः कुम्भकर्णः स जगाम धाम यम
स्य रामस्य शरेण भिन्नः। पुरा हरादाप्रवरेण इमे
विजित्य भूयः सकला पिलोकीं कैलासमावेशवशेन
शम्भोरावासमप्युद्धृतवान् बलीयः। जगच्चयोपद्रव
कारकस्य रणङ्गणोन्मादवशङ्कृतस्य। चक्षेन चिच्छेद
शिरांसि तस्य दशापि रामो दशकम्बरस्य। दत्त्वा
प्रपन्नाय विभीषणाय लङ्काधिपत्यं रघुवंशहंसः। मा
यामयीं तामुपनीय सीतामग्नौ परोक्षामिषतो निवे
श्य। संपश्यतामेव सुरेश्वराणां मन्त्रादिकानां सु
वतः पुरस्तात्। निःसारयामास उताशकुखात् पुरा
तनीं तामवतोर्षलक्ष्मीं ॥ ७० ॥

Again.

70 "Indrajit (the eldest son of Ravana,) was destroyed together with a million of imaginary monsters. At the time

of his destruction he was furnished with a pointed shaft by Lukshana. The monstrous elephant of Indra, by name Oyrâvata, was killed by Kumbha-karna, (who was the second brother of Râvana,) a triumphant warrior in all his exploits throughout the universe by the blessing of Shiva, and who in a state of ecstasy, and by his vigorous power, rescued Kylâsa from its yoke, which was a lofty mountain that been the residence of Shiva. Râma in a short space of time pierced the ten-headed giant Râvana, with his sharp dart, and was pleased to grant the sovereignty over Lankâ to Vibhishana, (the youngest brother of the late Râvana.) The beloved Sîtâ (the consort of Râma,) was brought up before him to pass through a fiery ordeal, and the whole body of the Gods was assembled to witness this miraculous scene, in which her chastity was manifest as it preserved her from being burnt to death."

पुनः कथनं।

विरिञ्चिपञ्चाननसत्प्रबन्धैः काचैश्च वाचस्य
तिभार्गवीयैस्तुष्टस्त्रिलोकोजनताभिराभिरुच्चावचै
श्चैव वचोविशेषैः । नाकेशलङ्केशकपोशयथैर्दृते
ऽनुजेनानुगतः स्वकीयां पुरीं सदारोऽयमुदारकी
र्त्तिर्विमानमारुह्य समाजगाम । रुद्रैः समुद्रैर्वसु
भिश्च सूर्यैः सिद्धैश्च साधैर्दशभिर्दिगेशैः ब्रह्मर्षिभ्यः
स्त्रैर्विधिनाभिषिक्तः स पालयामास सहीमहीनां ।
उत्तार्य भारं जगतां त्रयाणां निहत्य रक्षांसिवितत्य
धर्मं । रामोऽवसाने सकलामयोधां सहैव नीत्वा
दिवमाहरोह ॥ ७१ ॥

Again.

71 " Rāma is venerated by the heathen deities, viz. Bramhā, Shiva, and others, for having descended from the upper regions; he was escorted by them to his royal residence at Ayódhyā, where submission was shewn to him; he became the ruler of the wide universe, and the people of the earth began to experience his favours. He introduced religion among his attendants, slew many horrible monsters, and ascended to his usual place of residence with his followers."

पुनः कथनं

हतावशेषान् परिहृत्य बन्धून् कृष्णोऽर्पयित्वा ब्र-
निताः पुलिन्दे । विस्तार्य लोके कलिरोतिमेकादिव
गतः केवलमेक एव । तत्कथं कृष्णः क्रियाभिरपि
रामचन्द्रादधिकः ॥ ७२ ॥

Again.

72 " Krishna having passed his life at Mathurā left his surviving friends and beloved consorts among impure people; and though the Kali-Yuga, or the Iron age, was the period in which he existed, and evil actions have since that period been introduced, yet his deeds are not likened to those of Rāma, (as related in the narration concerning him); wherefore Krishna does not surpass Rāma."

वैष्णव उवाच ।

हा हन्त युवयोरपि वर्तमान एव यामोहः
तत् युवाभ्यां मन्त्रतो विष्णुसिद्धिर्नतः । लोके एहीता
कृतिकस्य तस्य न वास्तवः कोपि विकार आसीत् । न
जनस्येव समस्तकार्ये लीलाविस्तारः पुरुषोत्तमस्य ।

त्यागोहि राज्यस्य वने निवांसे दारापहारोन्मुधि
सेतुबन्धः । रत्नोवधादिश्च विलासमात्रं चकार भू-
भाववतीर्य रामः ॥ ७३ ॥

The Vyshnava.

73 " Why are you too engaged in vain colloquies? Are you not well acquainted with the real account of Vishnu? Do you not know that appearing in human shape, he descended from heaven to shew clemency to his fellow-creatures, and that his character was unimpeachable, having gained universal applause, whereas Rāma was banished to some dreary place, and stripped of his royalty, the only thing remarkable in his conduct having been the destruction of some evil spirits by the erection of a bridge."

पुनः कथनं ।

प्रकामखेला व्रजसुन्दरीभिस्त्यागोपि तासां ज-
लधौ निवासः । भूभारनाशः स्वकुलक्षयश्च दारोप-
सङ्गादि च कृष्णलीला ॥ ७४ ॥

The above Speaker.

74 " Krishna left his amours, and refrained from the company of his beloved consorts at Braja; he thus struck at the root of his race, and it consequently became extinct; he used to reside in the ocean Kshirōda."*

पुनः कथनं ।

रामस्य भक्तोऽप्यथ कृष्णभक्तस्तथा वृसिंहादिक-
भक्तिशाली । सर्वोऽप्ययं वैष्णवशास्त्रविद्विर्निवेदि-

* The name of one of the seven Seas in Hindu Geography.

तो वैष्णव एव लोके । यो ह्रेष्टि रामं भजते तु कृष्णं
यो ह्रेष्टि कृष्णं भजते तु रामं । इमावुभौ वैष्णवसर्ग
मार्गे वहिर्मुखत्वेन निवेदितौ स्तः ॥ ७५ ॥

Again,

75 " He who worships Rāma, Krishna, or Nara-singha, is called Vyshnava. He who disregards Rāma, and adores Krishna, is ever disappointed of the blessings which conferred on the followers of Vishnu."

पुनः कथनं ।

अतो महेष्टोपि विहाय भेदबुद्धिं सदा सेवत एव
विष्णुं । रामञ्च कृष्णञ्च तथा हृसिंहं तथा हयग्रीवं
मुखप्रभेदं ॥ ७६ ॥

Again,

76 " The worshipful God, Mahēsha,* hesitated not to offer his prayers to Rāma, Krishna, Nara-singha and Hayagriva, in their incarnate natures; and it is obvious that Rāma is superior to all."

शैवः सकोपमुवाच ।

अहो भवानेवशिवं महेष्टं वदन् वदत्यग्य ममेन
सेव्यं । आघातपातो वदतस्तवायमापाततो दुष्कृत्माह
सम्यक् । ईशो महेशः परमेश्वरो वा महेश्वरः केवला
मीश्वरो वा । समाख्याया कः कथितो महद्भिः शिवा
इते वेदपुराणविद्भिः ॥ ७७ ॥

* One of the names of Shiva,

The Shyva.

77 " He became vexed and expressed himself thus ;"
 " It is folly to say, that Mahéshta paid his religious honours
 to subordinate deities. The bare assertion manifests preju-
 dice, as it is averred by our sacred writers that there is
 no difference between Shiva and Mahéshta, that they are
 one being, bearing two names, and that the same actions
 are common to both."

वैष्णव उवाच ।

सस्मितं ईश्वर इति नामैव ऐश्वर्यमायाति ।
 पश्य तावत् भगवतो विष्णोरैश्वर्यं वेदपुराणादि
 सिद्धं ॥ ७८ ॥

The Vyshtnava.

78 " Hearing this he smiled, and said ;" " Is it not men-
 tioned in the holy writings, that God is not known by his
 name only ; but by his attributes, and Vishnu made himself
 conspicuous thereby ; as is authenticated in the Védas and
 Puránas ?"

विष्णोः स्तावदैश्वर्यं पश्य ।

शिवः श्रमसाने चितिभस्मधूसरः कपालमाला
 स्थिभुजङ्गभूषणः सताल वेतालपिशाचमण्डले नट
 न्नटन्मत्त इवात्तभूषणः । दिगम्बरो भुक्तजटो विस्मय
 दृक् ज्वलललाटाग्निशिखावलेहितः । अमङ्गलं रूप
 सिद्धं दधत्कथं भजज्जनानां विदधातु मङ्गलं । उपा
 सको यो यदपासनारतः सतं समेतीति सतः श्रुतं
 मया । अतः शिवाराधनतः पिशाचतां कथं न याया
 दिति मे निवेदय । अनेन रूपेण च सम्पदानया क्रिया

भिरेताभिरुदीरितस्त्रिंतिः । महेश्वराख्यमपि खल्व-
वानयं । महेश्वरत्वं कथमेतु वास्तवं ॥ ७९ ॥

Again.

79 " Behold and consider the description of Shiva " His body is besmeared with funeral ashes; a festoon of mortal bones is hung round his neck; he is surrounded with deadly asps; and attended by a host of evil spirits, known by the names of Tāla and Bétāla, &c; he is disrobed of his apparel; his hair is dishevelled; his eyes look dismal; and his forehead sparkles with fire. How then can his person be the object of adoration? and how can one by venerating him obtain eternal bliss? He who associates with evil spirits is one of their members; but no divinity."

इति विस्मितमुदीर्य हरिरेवैष्णवे शैवः सुकोपः ।

अनन्तरूपस्य शिवस्य स्त्रीसया विहारशीलस्य
विचित्रकर्मणः । अनेमरूपेण च भीषणेन तत् पुरु-
षहानिर्न भवेत् कथञ्चन । किञ्च सुखमा कुतस्तस्य
दुःखं कुतो वा कुतः सुन्दरत्वं कुतोऽसुन्दरत्वं । अने-
कैः स्वरूपैरनेकैः प्रकारैः सदा स्त्रीसया खेलतस्मिन्
यस्य एतादृशस्यास्य महेश्वरस्य विहारशीलस्य वि-
चित्ररूपैः सादृश्यमायातु हरिः कथमा खेनापि
नेत्रेण समर्चको यः ॥ ८० ॥

The Shyva.

80 " He felt much displeased, with Vyshna, and replied abruptly; " Shiva has numberless miraculous shapes; his actions are mysterious; his purity is not affected by his assuming a mortal body; he is not subject to misery; and happiness is his portion; his beautiful or vile image is of

little moment so long as the eternity of his life is certain; and he enjoys uninterrupted felicity. He is so far superior to Vishnu, that he is adored by him."

अथ सरस्वती अधिष्ठानं ।

अचान्तरे कोपि समाजगाम समस्तविद्यार्णवक
र्णधारः । प्रगल्भपुं रूपधरादरेण सरस्वती मूर्त्तिमती
व साक्षात् ॥ तं वीक्ष्य लोके श्रुत पूर्वकीर्त्तिं तेजोवि
शेषानुमितस्वरूपं । विद्वत्समाजो वृपतिश्च दूरादभ्यु
त्थितः सम्भ्रम नम्रदृष्टिः । आगत्याय सर्वतोऽवलोक्य
क्य प्रभुं प्रत्याह सः । सुमण्डिता पण्डितमण्डलैरियं
भवत्सभा देवसमेव दृश्यते । अहो विचारः कतमः
प्रवर्त्तते समैतदाकर्णन कर्णकौतुकः ॥ ८१ ॥

The Pandita.*

81 "He looked as if he were Sharashwati, or the Goddess of Science, who had assumed the shape of a man." On his appearance, all those who were present began to shew him respect and esteem, and begged him at the same time to be seated." The Pandita then spoke in an eloquent manner to this effect, "Since this place is so well crowded by people as enlightened as any learned heathen. I am extremely anxious to hear what are the discussions you are carrying on."

अथ प्रभुः सविनयं ।

संप्रति प्रवर्त्तमानोऽयं शैववैष्णवयोर्विवादः ।

* Learned man.

शिवः शिवं महत्त्वेन प्रतिपादयति । वैष्णवस्तु दिष्टं
तद्वच विषये माध्वस्थमवलम्बयन्तो भवन्तोऽप्याह
शां संशयमयनयन्तु ॥ ८२ ॥

The Rājā intreats.

82 " The matter in dispute is, whether Shiva or Vishnu is the object of veneration, and the disputants are the followers of those two divinities; wherefore I beg to refer to your discriminating judgment for a right answer and one that may terminate the dispute."

अथ संकलविद्यानिधिर्विद्वान् किमथ विषये
माध्वस्थमस्माकम् आकर्षय तावत् ।

कालकुच्छतरः कलिः कलिमयस्तस्मिन् किय
स्त्रोवितं सम्पत्तिः कियती कियत्ययिमतिर्विद्यावर्त्त
वा कियत् किन्मो महिमानमस्य च महानोहस्य
हास्यास्यदं यत्तचापि च नर्त्यपर्वतधरो बर्त्तर्त्ति सर्वो
जनः ॥ ८३ ॥

The Pandita.

83 " My opinion will be of little avail in regard to the argument; listen, notwithstanding to what I have to say, since man in his best state is subject to all the evils attendant on this life, and his existence is but of short duration; his reasonings, how proud soever he may be of his knowledge, or even of his possessions, are not to be relied upon; it is consequently useless to attempt to aggrandize one deity at the expense of another."

पुनःकथनं ।

प्रभो तस्मादन्योन्यं सर्व्वदा गर्च्चमपहाय यदि
पर्यालोचयन्ति तदा नेदृशा वादा भवन्ति । वङ्गधा
स्त्रिमेव कलिवलिनि कलौ युगेऽधिगतकतिपयशा
स्त्रार्थैरेव पाषण्डप्रायैः पण्डितमन्यैर्मोहिताः शैवा
विष्णुं वैष्णवाश्च शिवं निन्दन्तो भक्तिविशेषाभिमा
निनो मुक्तिमाकाङ्क्षन्ति । वस्तुतस्तु मया पुराणोपपु
राणयुक्ताः साङ्गश्च वेदाः स्मृतयः समस्ताः । शास्त्रा
णि सर्वाणि विलोक्तानि न क्वापिदृष्टः शिवविष्णु
भेदः ॥ ८४ ॥

Again.

84 " Were you all to consult the sacred books deli-
berately, and without suffering yourselves to be confused,
I doubt not there would appear nothing disputable in
what they contain; although from a slight knowledge of
the Shāstras, men are divided in their sentiments, some
extolling Shiva and some Vishnu, which is wholly attribu-
table to their imperfect knowledge, however earnest they
may all be in placing their faith in the one or the other for
the salvation of their souls. From the perusal of many
religious codes contained in the Vēda, Purāna and Smṛiti,
I have found no difference between Shiva and Vishnu."

पुनःकथनं ।

अहं पुनः पण्डितमण्डलीं तां पृच्छामि सर्व्वामं
पि ते वदन्तु । श्रुतौ स्मृतौ शास्त्रपुराणमध्ये केना
पि दृष्टः शिवविष्णु भेदः ॥ ८५ ॥

Again.

85 " I am desirous to know from these intelligent persons, whether they have ever met with a single passage in the books purporting to exemplify the divinity of these heathen Gods as of two distinct beings."

अथ सर्वे तार्किकप्रभृतयः पौराणिकाद्या
स्थान्ये युनपदूचुः ।

महेश्वनारायणयोर्विभेदो न क्वापि दृष्टो न खलु
श्रुतो वा । अद्यैतयोरेव मुष्मान्मवीनः सर्वैरपि
श्रूयत एषवादः । शिवस्य विष्णोः परमुक्तिरेषा पुरा
तनो श्रूयत एव सर्वैः यस्यावयोर्भेदधियं करोति
नरः सघोरं नरकं प्रयाति ॥ ८६ ॥

The Courtier.

86 " Who is an intelligent speaker, proceeded in these words : " No one has yet been able to give an explanation of the difference between Mahēsha and Nārāyana ; but the disputants here have done so. I believe, however, that he who makes a distinction between Shiva and Vishnu, is the author of his own misery."

अथ सकल विद्यानिधिर्विद्वानुवाच ।

अतोऽनयोर्भेदविधौ कदापिकार्य्या न बुद्धिः सदु
पासकेन । सदा विचार्य्या परमैकतैव न चेदमार्य्याभ
वितैव भक्तिः हरे हरो वापि मनः प्रसन्नयस्मिन् भवे
त् सोऽयमुपासनीयः । भुक्तिश्च भुक्तिश्च ततो येष्वह
मवाप्यते नूनमुपासकेन । शिवेतु भक्तिः प्रचुरा यदि

स्याद्भजेच्छिवत्वेन हरं तथापि । शिवोऽपि विष्णुं भजते
कदापि विष्णुः शिवं वा भजते कदाचित् । परस्परं
भेदविवेधनार्थमथ प्रवृत्त्यर्थमुपासनाया ॥ ८७ ॥

The Pandita.

87 " He who loves truth, and ventures not to separate Shiva and Vishnu, and make them distinct beings or to corrupt his own morals, will for ever ensure to himself freedom from misery. The consideration, that Shiva and Vishnu are one, is so very reasonable, that no prudent person can contradict it. Wherefore, if either the one or the other be venerated, it is the same, for in either case their votaries are likely to be saved. If any be eager to worship Shiva, he must place his belief also in Vishnu, for to think of venerating the former without believing the latter to be equal, is altogether vain. Has it not been affirmed that sometimes Shiva is transformed into the nature of Vishnu, and vice versa? Hence we conclude, that the two are as one divinity, and all ill-disposed men should reform their foolish notions regarding them."

पुनः कथनं ।

ये चात्मनो नूनमभेदतायां शरीरभेदादपि भेद
माहुः । तेषां समाधानकृते हरेण देहाद्देहारी हरि
रप्यकारि ॥ ८८ ॥

Again.

88 " In order to remove from your minds the doubt as to whether Shiva and Vishnu are one being, I beg to represent to you, that both were incarnate in the person of Hari-Hara."

अथ सानर्द्धं साधुसाधु इति सर्वैरुक्तो नासाय
भवलोकयन् पुनराह । ये केचित् पुरुषा मिजात्म
नि चिदानन्दप्रबोधाप्तये यत्नेनाखिलवासनाहत
विधिं वाञ्छन्ति वाञ्छन्तु ते । वाञ्छामो वयमाशु
तत्फलकृते चित्ते जरीजृम्भता मस्माकम् निरन्तरं
हरिहराद्वैतात्मिका वासना ॥ ८६ ॥

समाप्तेयग्रन्थः ।

The Courtiers.

89 "Hearing all this, felt much delighted and began to extol the Pandita, who replied very circumspectly thus ; "

* Every soul has a particular desire to give up the enjoyments of this life in the hope of gaining salvation, and it is for this that all enlightened people make both Shiva and Vishnu the object of their praise and reverence, that they may obtain bliss."

—
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